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## "Another Hand on the Wheel"

**O**UR chief trouble is to trust God fully. It is easy to trust Him some at almost all times, and much at special times. The difficulty is to trust Him much and wholly at all times. This is the way to make a success of the religious life. We can not succeed by fits and spasms of trust alternating with seasons of self-trust and self-dependence. We must cut loose entirely from self and the flesh, and swing out from the willows on the bank into the ocean of God's power and love and grace through the blood with a holy recklessness. Into His arms we must fall helpless but happy in our faith that He is able to keep that which we commit unto Him against all days and emergencies.

When things go well, and there is prosperity, we can sentimentally trust and enjoy the thought that God is good and is keeping us beautifully. When the family are all well, and there is sunlight and smiling fields and full crops and no suffering, we can look up into the face of such a favoring God and praise and thank Him for our bounties. But there are other scenes in life, and other situations which we often occupy, when it is not so easy to adore the God above unless we are mightily anchored. We need to be thus anchored by faith to have a God equal, through our faith appropriating the blood, to all life's needs and exigencies.

Storms come upon life's placid sea often churning it into ugly, threatening billows. Barks are hurled resistlessly athwart the sea's bosom, threatening destruction at any moment. Fury rides on the sea. Death is seen in the forked lightning. Horror roars in the black clouds. Distress and fear take hold upon us. Fear is on every brow. Dismay seizes the bosom. The blood turns cold, and the pulse almost refuses its office. In these hours and scenes of distress and weakness and impotence, which mock human strength and human wisdom and skill, there is needed the superlative exercise of majestic faith. It is in just such crises as these that the Christian faith has its supreme opportunity to display its mighty power. Here is where its majesty is seen, its beauty is displayed, its glory is revealed, its sweetest perfumes are exhaled, its gorgous colorings are discerned, and its charm and potency of comfort and strength is realized. It is amid such scenes and testings that faith scorns earth's furies and the devil's rage and all the oppositions and enmities of the world, and silently and sweetly and mightily bequeaths its unseen force and strength through the trusting heart, making a puny man mightier than the general of armies, or a frail girl more heroic than the conqueror of nations, or a poor shut-in invalid more garlanded with trophies of true conquest than Charlemagne or Napoleon ever wore.

O let us see to it that we trust so fully and uncompromisingly that we have this invincible faith which is all-victorious. Let us make a complete surrender and an absolute committal by whole-hearted faith by which our wills are submerged into the will of God until we can always say and feel and rejoice in the fact of its truth—"I delight to do thy will O God." In the worst ravages attempted by the enemy of our souls we can then turn smilingly to Him who is our Strength and Rock and Fortress, and say "to Thee, O thou Beloved, we commit this enemy and all his machinations, and we shall stand still and see thy victory over him." Surely as stars shine above we will see the glory of God revealed and the power of the Highest

displayed, and enemies will flee and darkness will be dispelled and glory will shine and triumph will come and joy and peace and victory will be ours through Him who is for us and is therefore more than all they that may be against us.

The captain of a vessel was once caught in the fury of a fearful storm. His beautiful ship which had been the object of a life-time of struggle and self-denial, and was the pride of his heart, was being slowly but surely crushed in the great fields of ice which were closing in about it. There was no earthly hope, and his heart sank with a sickening depression as he saw his hopelessness as to all human means of escape from the tragedy. He dropped his wheel and hurried below to his cabin and fell on his knees. There he wrestled with God, and begged Him to interpose and save his ship. He pleaded also for the lives of his crew, so many of whom he knew to be unprepared for being suddenly hurled into eternity. Like Jacob he pleaded, and like Jacob he prevailed. Being strangely assured of safety from above, he arose from his knees and accepted the answer, and returned to the wheel. A breeze suddenly sprung up from behind him. Its pressure suddenly parted the ice before the ship, and blowing fiercer and fiercer, the ice field was hurled back across the dark waters. A cheer went up from the sailors, and one of them went up to the captain and said: "Shall we give her more canvass, sir?" The captain replied: "Don't touch her! Another hand is on the wheel. Almighty God is guiding the ship. Put not your hand on sail or sheet. Let her go." A day later she sailed into port, and the captain pressing his delighted wife to his bosom, praised God and thanked Him for hearing his prayer and saving him, his crew and his ship.

See, brother, that another hand is on the wheel of your life, and then trust that Hand and command all intermeddlers to "let her alone." Give God a chance by trusting Him, and then trusting to no one else, simply wait and stand still and see the salvation of God.

### THE FUTURE'S ONLY HOPE

**I**T IS absolutely beyond the possibility of a reasonable contradiction that upon the home depends the hope of our civilization, our church and our state. It is as patent, that upon mothers depends the weal of the home. It is equally an unquestionable postulate that upon the girls of an age depends entirely the character of the motherhood of the succeeding age. It becomes, therefore, a question of tremendous importance how the girls of the day are being trained, who are so quickly to assume this pivotal and vital relation to every phase of our national and social welfare as people.

When we turn to the actual facts of the case, we find many things to command our attention, and to provoke serious concern. The girls of today, we fear, are not being trained with that sober and serious view of life which is essential to their best equipment and development for their future responsibility. They get their earlier, and many of them their entire training in a system of public schools where the Bible is dishonored by being denied a place as a text book, and where prayer is an unheard thing. They are trained in an atmosphere debauched by the prevalence of a pernicious and growing system of picture shows, in which often exhibitions are allowed deteriorative of their finer sensibilities, and where the

creation of false ideals of life and character are inevitable. They are being trained in homes where family prayer is not practiced, and they are a diminishing quantity in our Sunday schools. Their opportunities, therefore, for acquaintance with the Word of God, which is the sheet anchor of their moral and spiritual character and hope, are practically nothing.

The fashions of dress, and the deplorably changed custom of greater familiarity between the sexes in their social life, are all in favor of lower and less refined tastes and sentiment, which tend to endanger them all the more. The further fact of the almost universal idleness in which girls are now being brought up, is among the saddest features of the fearful indictment that can be truthfully brought against the homes and mothers of the day in the matter of the training of their girls. Many of the evils in other respects in the situation would be lessened in their effects very largely if the girls were being trained in a sense of responsibility, and of helpful work in the home, or elsewhere. The fact of the dignity of labor thus impressed, and the fact of their time being very largely employed in some useful way in assisting definitely in useful labor in the home, would greatly lessen the influence of the other evils which surround and endanger them. Besides, this would tend to the cultivation of more serious views of life, and keep out a thousand thoughts and evils which idle brains invite and harbor.

The sad fact is, however, that never in our history were girls being brought up with less to do, and with less sense of personal responsibility for the home labor, and helpfulness to mother and father, than today. Girls, as a rule, are allowed to idle away their time, and leave the overworked mother to do everything. This tends to obtund that fine sense of tender respect for mother, and appreciation of her, which are essentially a part of filial love, without which children are already hopelessly lost. There should be distinct and regular duties placed upon the girls in a home, which they should be trained scrupulously and systematically to do, just as regularly as they eat their meals or sleep. From their earliest years they should be thus trained to systematic tasks of positive helpfulness, and it should never be removed while they remain in the home. Failure here is a gross injustice to the child, and one from which the mother as well as the child is sure to reap a sad harvest.

#### HOW TO PROTECT OUR GIRLS

**S**YSTEMATIC home duties, and plain, simple clothes are two things which alone will insure a girl against serious perils or positive shipwreck at the age when she begins to think of beaux, and to desire long dresses. You may watch, and it is invariably the case that the girls who go wrong are girls who have been brought up in idleness, and dressed showily. This practically insures the ruin of girls, or their serious peril, from which they escape as by a miracle. Mothers who allow their daughters to walk the streets, and to be gaudily attired, and to have no home duties, are either hopelessly ignorant or criminally indifferent to their moral welfare. A secular paper, the *Litchfield News-Herald*, says a thing on this subject which should arrest the attention of all mothers who are not hopelessly insane, and who really desire their daughters to remain pure and make women of solid worth. The editor says: "A little girl with too many and too costly clothes on her back gets self-conscious and vain, and loves admiration—and you grown-ups know the next step. A simple, pure-hearted girl who has a place in a home, home work and home duties, has her heart there, and no boy can steal it. Even when maturity comes, and a real affair of the heart comes, will such a girl leave home only after a heart rending. But a girl who is only at home at the table and late bedtime won't love that home. Work makes things sacred. The child whose home memories are not hallowed by work, who is not needed, and

does not feel the need, will not love the home. And if she does not love the home of her girlhood, she will love no other. She will go anywhere for anything. Home will mean nothing to such a woman, and if she is respectable, she will only lack the opportunity to be a bad woman, and is good only through circumstances or by the necessity of an ugly face. She will cure any man she marries."

We commend these wise and startling words of truth to the mothers, and beg them to take warning. Have your girls usefully employed and dress them neatly but plainly, and train them to some serious view of life. Keep them off the streets; and make companions of them at home, and cultivate their confidence. Let their impressions come from the pure precincts of home and the church, rather than from the riff-raff of the streets, and the slang and vulgarity of the idle gang, who hang on the street corners. You can not be too careful on these points. God help you!!

#### CROWNED WITH SHAME

**C**ARDINAL GIBBONS has come out boldly against prohibition and in favor of the licensed saloon. We come to his defense in one particular, at least. This "prince" of a so-called church is certainly consistent. Why should he not be against prohibition, and in favor of the licensed saloon? The saloons are run largely by members or adherents of his church. His church is the one to which largely the criminals made by the saloon belong. The Romish political machine makes an ally of the Liquor Infamy in politics. Why should not this dignitary of the Romish machine defend this pet of his church? We insist that he is at least consistent. His consistency is, however, the consistency of co-conspirators in shame. It has long been said that there is honor even among thieves. So it seems there is even consistency among abettors of crime and shame.

This prominent dignitary of Rome takes the position that prohibitory laws "could not be enforced, and would hence only make us a nation of hypocrites." The laws against murder are not enforced. They do not entirely stop murder; and this is what our author means by non-enforcement. Logic will compel Mr. Gibbons to be in favor of repealing the laws against murder, because they are not enforced. The same is true of the law against the White Slave Traffic. Shall we, because we can not effectually and fully enforce these prohibitory laws against murder, and unchastity, and the despoiling of womanly virtue, and the sale of the wicked murder mills which incite to all these dastardly crimes, insist upon their repeal, and turn society over to the moral lepers and social harpies, and have a pandemonium of crime and debauchery and shame? Shall we have a veritable carnival of unrestrained lust and homicide and debauchery because no restrictive or prohibitory laws are perfectly enforced? Such is the inevitable logic of the absurd and treasonable position of this lordly "prince" of a so-called church.

He goes further, and says, "Prohibition leads to the manufacture of illicit whiskey, replacing the good material with the bad, while at the same time robbing the government of the legitimate tax." We can not tell whether the liquor crowd taught the cardinal, or the cardinal has been the teacher of the liquor lords. Their arguments and their language are identically the same. One thing is sure. The cardinal belongs to a crowd noted as connoisseurs in the matter of the quality of liquors. Cardinals are generally supposed to be well educated men. If this one is thus favored, it is incomprehensible how he could have lived so long in a rum-cursed land like this and not have discovered that the revenue from the liquor license infamy costs very much more than it comes to. The crime, pauperism and lunacy the traffic breeds costs far more to punish, care for and support, than all the revenue yielded by the ne-

furious traffic. If we were arguing with a patriotic and truly American citizen we would refer to the illegitimacy of such an argument in a moral issue, even if throttling the traffic entailed a loss of revenue. We are, however, forbidden to cast pearls before swine, and shall not therefore waste words and valuable space on this point. We only say in passing, that no smooth-tongued distiller, or shrewd, hired attorney of the liquor oligarchy, could put the threadbare, fallacious, devilish argument more strongly than this "prince of the church." He claims to be an ardent advocate of temperance. What? An advocate of temperance and an advocate of keeping the attractive hell-holes open to tempt the weak drinkers, and insure their continuance in drink and their final debauchment! The

cardinal has one advantage of the rest of us: ~~He can~~ for a consideration pray his drunkards out of purgatory, while the rest of us have to leave them alone. This weeping prophet of Rome stands with grief-bowed head over the robbery of government of its "legitimate" tax, but has no tears to shed over the robbery of our youth of their manhood, of women of their husbands, of fathers and mothers of their precious boys, and of the nation of its flower of young manhood. It is useless to remind this prelate of the fact that this liquor tax comes not of the inherent right of government, because no state has the right to commit suicide by the license of intoxicants. The reader need not wonder in what school this man was taught his morals. He is a Roman Catholic.

## :: THE EDITOR'S SURVEY ::

### A Seductive Temptation

We have often called attention to the subtle and plausible temptation to which the church is subjected in this age of surrendering its true and only real mission to take up one unauthorized by its Founder, even the social and material amelioration of the race. Good and worthy as is this social work of reform and relief, it is not the call or the mission of the church to give itself to it. The church's mission is to save men, and by saving men and women she will help onward the relief and betterment of society. Not that the church is to be indifferent to society's ills or needs. No body of men in all the wide world will be more keenly and sensitively aware and alert with interest to the ills of the social order. But the church must withstand all appeals and efforts to turn her from her primary and chief and only real mission and purpose in her existence, which is individual salvation from sin, and complete delivery of the individual soul's energies and powers to God for His work in His kingdom among men. Thus will the church be serving society and the world for their betterment and uplift in the most effectual way possible. *Herald and Presbyter* says with truth and force on this point:

There is the idea with some that the church is to take charge of the whole round of moral reform and social service and do almost everything in the way of educational and civic and political direction. They look at the church and say that here are millions of people who should use their church machinery for managing all these wholesome and necessary movements. They note that the pulpit is a place for public speech and reason that every social and humanitarian scheme might be presented, very conveniently, and to waiting audiences. Many who so reason are not at all in sympathy with the religious life of the church, would use it simply as a convenience, and, if they had their way, and if their methods were followed, the church would speedily be disintegrated and its life dissipated and destroyed.

The church came into existence for the sake of promoting the spiritual life of men and women and children; it abides for this purpose; its people are held together by this tie; and any tampering with it or changing its purpose would be for its lowering and devitalizing. Let there be no mistake here. Let not the church submit to the influences, however plausible and subtle, that would divert its life and interest from its main purpose and deflect it from its supreme and divine mission.

### Constant Resurrections

The raising of Lazarus was a great miracle in the physical realm, but not one whit greater than the miracle performed every time a soul is born from above of the Spirit of God. These daily resurrections being performed among us are veritable miracles of grace and power, and are evidential of the fact that God is not dead, and still has miracle-working

power which attests the Truth of the religion bearing the name of our Christ. The state of sin is a state of death, just as Lazarus was in a state of death. The birth of a soul from a state of sin is a resurrection typed strikingly by the resurrection of Lazarus from death physical. The liberation of Lazarus from the impediment of the napkin and grave clothes illustrates, or suggests, the human instrumentality in the mediation of fellow-believers, or Christians in the work of personal salvation

### The Old Trail

By REV. CAMPBELL COYLE, D. D.

I wandered lost and lonely in the wilderness of sin,  
Until Jesus came and found me and kindly took me in.  
The Priest and Levite passed me by, and looked at me askance,  
And froze the spirit in me with the winter of their glance.  
But Jesus stopped and took my hand, and gazed into my face,  
And spake in accents tender the sweet message of His grace.  
He did not chide or threaten me, but laid upon my brow  
A touch so full of life and love that I can feel it now.

He put His hand beneath my head, and whispered words of peace,  
And caused the flame that burned in me its awful pain to cease.  
Upon my lips He placed the kiss of His forgiving love,  
And woke a rapture in my soul that came from God above.  
He bade me stand upon my feet, and gave me strength to rise,  
And lit the gloom that shut me in with sunlight from His eyes.  
A song He placed within my heart, a song of hope and joy,  
The same old song I used to sing, a barefoot, happy boy.

But I had lost the dear old song. Somehow I missed the way,  
And in my journey down the years had erred and gone astray.  
My feet got tangled in the brush, the trees shut out the blue,  
Till I was blinded to the only pathway that was true.  
But Jesus found and saved me, and I've hit the trail again,  
And He will help me keep it mid the bleakest moor and fen;  
For the song once more is singing, and its music rare and sweet  
Inspires my soul with courage and gives vigor to my feet.

The road is rough in places, and the burdens heavy, too,  
But He who stooped and lifted me will see me safely through.  
Sweet flowers are blooming here and there, and now and then a bird  
Cheers me with the rarest music that mortal ever heard.  
The skies grew brighter overhead, and I can see the gleam  
Of the golden hills of glory in every passing stream.  
So it's onward, ever onward, and though the way be long,  
I'll fight my battle bravely, and death welcome with a song.

—*Herald and Presbyter.*

of men and women. Such, also, is the rolling away of the stone. All the attendant circumstances of the resurrection have correspondences suggestive merely in the accompaniments of personal salvation of individuals. The power of God to raise Lazarus was denied, just as the power of God to instantaneously save a sinner is now denied by people. *Herald and Presbyter* says, on the resurrection of Lazarus:

The Lord who raised Lazarus is today the King of kings and Lord of lords, able to save unto the uttermost all who put their faith in Him. He is raising souls to spiritual life. He is saving them from the death and grave of sin, and will give them the full and everlasting victory over all the enemies of their souls. That notable miracle was only one in a mighty list. It was a physical resurrection, but Christ is performing spiritual resurrections on every hand and in every instance twice-born men have, in all ages, attested the fact that Jesus Christ can give new life from on high to the dead.

It is reserved to this age, and to the general run of infidels of all ages, to deny the truthfulness of this inspired account of the crowning miracle performed by the Son of God while on earth. It is no mark of genius or scholarship to deny it. The infidel Tom Paine denied it, and those who disbelieve or doubt it today, whether they are avowed enemies of Christ or professors in theological chairs, are lacking in the essential element of Christian faith that marks all true followers of Jesus Christ. We are to believe the record which is given of the life and words and works of our Savior, and, believing, we are to honor Him by our lives of simple loyalty and obedience.

### Bible Burning by Romanists

Rome ever and anon gets a chance to show her ugly teeth and to exhibit her true spirit, and a sample of what diabolical extremes she would resort to if she were ever to get into power in this country. She is the sworn and eternal enemy and hater of the Bible. She is afraid of it, and dreads its exposure of her infamies and her carnalities of method and teaching. Hence she forbids the Bible being read at will by her dupes. Hence history gives numerous cases where she has delighted to burn Bibles. It remains for a priest in the Philippines to give a modern exhibition of this phase of Rome's policy, and of her hatred of this precious book which is the Magna Charta of Protestantism. The *Continent* thus relates a case of the burning of a lot of Bibles by Romish priests, at Vigau, in the Island of Luzon recently:

Elder Thomas Weir of Salt Lake City, who with Mrs. Weir has been on an around-the-world tour of mission stations, sends home from the Philippines an authentic account of an incident of Bible burning by Roman Catholic friars. Many Catholic priests in the United States have vehemently denied such stories as grossly unjust to their communion. It is not, of course, claimed that any such instance of destroying Bibles has ever been perpetrated in

the United States, and American priests have asserted that stories of that sort from other parts of the world were fiction, although many of the examples have been authenticated by most reliable missionary names. And now comes an instance which has been given publicly in all the Manila papers and which literally can not be doubted.

The incident occurred at Vigan, the largest and most important city in the northern end of the island of Luzon. Here an agent of the American Bible Society recently set up a moving picture machine with which he had been showing illustrations of Scripture stories. To all who came to see the pictures he distributed paper bound copies of the Bible printed in the Ilocano language, which is the vernacular of that region. As a result some thousands of copies of the Bible were distributed in the town in the three days that the pictures were exhibited. But the Catholic friars of the place were greatly offended, and their leader, who is said to be an American Jesuit named Thompson, developed what he evidently thought a shrewd scheme of counteraction. The day following the last Protestant performance the Catholics announced a moving picture show, for which the fee would not be any sum of cash, but a copy of the Bible. In this way there were gathered in at the door of the Catholic show a great heap of Bibles—just how many is disputed. The priests claim that they thus got together 3,000 copies. The Bible Society representatives say the number was nearer 300. At least, all that were thus got together were carried into the middle of the plaza of Vigan, and the populace invited to witness a Bible burning.

Thousands of people assembled to watch the fire destroy the books. But the results on the popular mind were not what the priests intended. A great rebellion and reaction ensued. It is reported in the Manila papers that "all of Vigan is in a furore over the occurrence," and the Bible colporteurs, with commendable insight, saw their advantage, reinvaded the city and sold almost out of hand more than 3,000 additional copies. The outcome, therefore, must be considered distinctly favorable to the Protestant mission enterprise, not only in Vigan but throughout the whole archipelago, for the story has spread widely.

### The Power of a Hymn

Not until the great day of final disclosures in eternity will be displayed for our astonishment the marvelous result of the hymnology of the churches in all ages. We are persuaded that to her songs the church has always been more indebted for the salvation of souls than she has fully appreciated. Many a man and woman has been first wooed toward a better life by the sentiment or melody of a sweet old song. Multiplied thousands of souls, but for this mighty influence, would have been swept onward and downward, and finally landed in the gulf of despair and perdition, but for this potent energy and winning power of sweet hymns, sung by earnest hearts. Often the memory of some such hymn sung by a sainted mother in childhood has acted as a cable to hold and finally draw the wandering boy back to a mother's God and to a mother's heaven. The New York *Advocate* tells of a case of salvation by a hymn:

Like many another young man, this young man was soon accustomed to the ways of the big city in which he had found employment. He had given up church and Sunday school altogether. Yet something of the aroma of the church lingered, and, strange to say, he formed the habit of stepping into the vestibule of a prominent church on his way home Sunday evenings. He was usually in time to hear the closing hymn. He was fond of music, and especially of "O Paradise, O Paradise" and "Jerusalem the Golden," one of which was frequently sung as the last choral. Four lines, in part from their sentiment, and partly from the unforgettable cadence of the music, he often found himself humming as he worked:

For thee, O dear, dear country,  
Mine eyes their vigils keep;  
For very love beholding  
Thy precious name they weep.

One day he met a great temptation. He

paced the floor intensely agitated. Should he do this wrong? There was little chance of his being detected. It was a high stake. What if he should be discovered after all? It would not only mean his dismissal but his ruin. As he wrestled with the temptation, he found himself unconsciously humming:

For thee, O dear, dear country  
Mine eyes their vigils keep.

Suddenly it dawned upon him he was singing. The words haunted him. He began searching his mind for the rest of the hymn. It would not come. He could only recall the stray lines:

Thou hast no shore, fair ocean.  
O one and only mansion  
O Paradise of joy.

But again and again he sang the opening verse:

For thee, O dear, dear country,  
Mine eyes their vigils keep:  
For very love beholding  
Thy precious name they weep.

It was enough. He came to himself. "My impure heart has no interest in that country," he cried; "my eyes are not expecting it." He went to his bedside and stood a moment. "I can not lose God and that heavenly country," he thought. Then he fell upon his knees and prayed, "Deliver me from evil." The shadows lifted. He had won. He felt for the first time he was a citizen of that better country, and that thought made him a true citizen of this country and a faithful employee in a great concern.

### The Poison of Sin

The dreadfulness of sin is something which should make people afraid of it. It is not only deceitful and deadly and insinuating and torturous and wily, in its ten thousand ways of approach to the soul, but it is a poison which is fatal and deadly always. One sin in the soul unrepented is as sure to issue in spiritual death and an eternal hell as though there were a thousand against the account of the individual. This poison is not confined to large sins, as they are called, but is invariably attached as truly to little sins as well, and will prove as fatal as the poison attached to great sins. Sin is to be feared and dreaded whether it be small or large, and however bright and alluring may be its approach. Young men should look upon sins as simply poisoned arrows, which insure death by their stroke, and should be avoided as such. J. Marvin Nichols says, in *St. Louis Advocate*:

The tendency of humanity is to stake all on life's successes. We risk too much on the vain assumption of some strong element. We forget that a bridge is no stronger than at its weakest point. A single life is no greater than its secret fault. Manhood never towers above the hidden sin. Here in an evil day, the strongest element must pay the forfeit. True greatness is measured at its point of weakness. In his letters on Africa, Stanley tells us that when he was passing through the forests the most formidable foes he encountered were the Wambutti dwarfs. They caused the greatest loss of life to his caravan and came nearer defeating his expedition. The diminutive men had only little bows and arrows for weapons, so small that they looked like children's playthings. But upon the tip of each tiny arrow was a drop of poison which would kill an elephant or a man as surely and quickly as a rifle ball. The truth is he is great who cares for the seemingly insignificant things in character.

### Every Blessing an Earnest of Another to Follow

It is a wonderful thing that in the life of God's people everything received from Him in the way of blessing or help or any gracious bestowment is a proof and an earnest of further blessings to follow. There is a hymn about "More to follow," which breathes something like this truth about the Father's administration. The fact that the Father sends us

one blessing is proof that He is not dead, and that He has not forgotten us. This fact is further proof that He will continue to send us these blessings, according to our need. Charles Spurgeon once in his own way put this beautiful truth thus:

A benevolent person gave Mr. Rowland Hill a hundred pounds to dispense to a poor minister, and thinking it was too much to send him at once, Mr. Hill forwarded five pounds in a letter, with simply these words within the envelope, "More to follow." In a few days' time the good man received another letter by the post—and letters by the post were rarities in those days. This second messenger contained another five pounds with the same motto, "And more to follow." A day or two after came a third and a fourth, and still the same promise; "And more to follow," until the whole sum had been received. The astonished minister was made familiar with the cheering words, "And more to follow." Every blessing that comes from God is sent with the self-same message, "And more to follow." "I adopt you into my family, but there's more to follow." "I educate you for heaven, but there's more to follow." "I give you grace upon grace, but there's more to follow." "I have helped you even to old age, but there's still more to follow." "I will uphold you in the hour of death, and as you are passing into the world of spirits, my mercy shall still continue with you, and when you land in the world to come there shall still be more to follow."

### Religion a Personal Matter

Religion is distinctively an individual matter. There are no proxies allowed in this business. There is the principle of proxy used in corporations, by which an absentee can be represented, and his vote recorded with as much effect, and the same result, as though he were present. There is nothing like this in the business of religion. The personal presence and responsibility and will count in religion. No man is going to be saved because he has a religious wife, or because of her piety, and regardless of his own choice and action. No man is going to be saved by reason of his mother's piety, or his father's, or that of some friend. To his own Master every man and woman must stand or fall. We must each, in a coming day, give account of himself to God. *Zion's Herald* on this subject says:

Piety is not a proxy interest, which can be worked and manipulated by one person—perhaps some zealous apostle—for the benefit of a large number of do-nothings who, as a matter of supererogation (which is one of the great errors of the Romanist Church) think that by some hocus-pocus the efflorescent virtues of millionaire saints, who have merit to burn, can be set over to their account. Religion is a strictly individual experience, and an intensely vital value. Each man is expected to be religious for himself and in himself, as a precondition of being socially influential for good. The story goes that a certain man used to say to his wife, "Mary, go to church and pray for us both!" But the man dreamed one night that, on the arrival of his wife and himself at the gate of heaven, Peter said: "Mary, go in for both!" The man awoke from his slumber, both physical and spiritual, and made up his mind that it was high time for him to be a Christian on his own account.

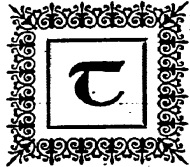
It is a dangerous experiment for any individual to try to carry his religion in his wife's name. There is a certain awful solitariness about the religious experience, soul by soul, and day by day, which overpowers us when we begin to think about it. God and I—these are the two factors, primarily and fundamentally, with which each one of us has to deal. There is no dodging this issue; there is no way to be right with God except to be right in God. The life that is hid with Christ in God—which is religious on its own account, though not for its own selfish sake alone—is the only kind of life worth living, and the sole type of existence worth perpetuating.

Climbing gives many a man an advantage over taller men who are satisfied with their natural level.—HENRY CLAY TRUMBULL.

# "Breakers! Methodism Adrift!"

Written by REV. C. E. CORNELL

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HE above is the startling title of a recent book written by that fearless, aggressive preacher and successful evangelist, Rev. L. W. Munhall, M. A., D. D. Dr. Munhall has been, and is now, a faithful member of the Methodist Episcopal Church, having united over fifty years ago. He has been very active, and very successful as an evangelist, and has added to the church of his choice more than fifty thousand members.

Dr. Munhall views with serious alarm the condition of his beloved Methodism, and undertakes to raise a danger signal in terms scathing, unvarnished, uncompromising. He wields the pen of a free lance, and "speaks out in meeting" so that a wayfaring man though a fool shall not err therein. It must have cost this faithful man the deepest pain to say what he has, but what he says is indisputable, and can not be successfully contradicted. The title of the book is startling, but the contents are more so, and the book could be rightly renamed, "Methodism on the Rocks." Not hopelessly at sea, without compass or rudder, but dashing with tremendous force against the rocks that will sooner or later mean her complete destruction as a vital, evangelistic agency.

Dr. Munhall shows that Methodism is fairly in the grip of a dangerous ecclesiasticism, influenced by German rationalism and destructive higher criticism; that the baldest infidelic, skeptical teaching is carried on in many of the colleges and universities of Methodism; and that men known to teach such erroneous doctrines to the students in these schools are elected from year to year, so that hundreds of young men who are to fill the pulpits of Methodism are trained amidst the atmosphere of higher criticism, worse than Tom Paine or Voltaire ever dreamed of. Here are

some of the results of this teaching, as given by Dr. Munhall:

"Day before yesterday a ministerial friend of mine said to me: 'Recently one of my members told me this, "We sent our daughter to Syracuse University a warm, earnest, whole-hearted Christian. While there her faith was wrecked, and she is now an agnostic."'"

A Bishop of a sister denomination said to Dr. Munhall: "I sent my daughter—an intelligent, devoted Christian—to Boston University. She came to me the other day and said: 'I want to make a confession. While at Boston University, because of what we were taught, I came to disbelieve the Bible, and lost my faith in my Savior; and all the girls in our class had the same experience as I. It has taken me six months to get back on the Rock.'"

A prominent Methodist pastor said to Dr. Munhall: "I sent my son Harry to the Wesleyan University, at Middleton, Conn., with a view of fitting him for the ministry. The teaching there destroyed his faith in the Bible as the Word of God, and he has abandoned his purpose of entering the ministry."

A Methodist lady friend said to Dr. Munhall: "We dedicated our only son to the ministry at his birth. We sent him to Wesleyan University with that in view. They sent him back to us an infidel. Our hopes are dashed, and our hearts are broken."

These are only a few of the many illustrations given by Dr. Munhall where Christian students have been wrecked in their experience and faith by these Christless teachers.

Dr. Munhall shows that the Sabbath school literature of Methodism has, for twelve years, been edited by Dr. McFarland (now deceased), who was an extreme higher critic, as well as a virile antagonist to almost every-

thing that Methodism holds dear as to doctrine. Dr. McFarland ruthlessly set aside all necessity for the regeneration of children. Here are a few of his sayings on this particular subject:

"The child begins life as a child of God."

"The child does not come into this world corrupt and depraved."

"The child is already in the kingdom."

"There are no unchristian children in the world—none in our fair Christian land, none in our churches or in our homes."

"The next time people come to you asking, 'Have these little children any change of heart?' do you say to them that you are laboring and praying seven days in the week to prevent them from having a change of heart."

All this directly antagonistic to the plain Word of God, and the doctrines of the Methodist Episcopal Church! Yet, with the bitterest protests from many quarters of Methodism, Dr. McFarland was three times elected to edit the Sunday school literature of Methodism. Why?

Dr. Munhall shows that the Methodist Book Concern is now doing a general book business. That all kinds of novels, ungodly magazines, and skeptical books are printed and sold. That Dr. George P. Mains, one of the Book Agents at New York, wrote a book, and had it printed by the Methodist Book Concern, which, in many of its phases and teachings, surpasses anything ever written by Paine or Voltaire. Yet, Mr. Mains declared that his book was endorsed by five Bishops.

Dr. Munhall declares that there is a gang of clerical politicians who make up the General Conference slate several years ahead of time; that they select the delegates to the next General Conference, and the Bishops to be retired, and the new ones to be elected. Dr. Munhall has been a delegate to the last three General Conferences.

This book is worthy the reading by every

## The Prayer of the Aged

CHARLES B. ADAMS

+ +

"CAST ME NOT OFF IN THE TIME OF OLD AGE; FORSAKE ME NOT WHEN MY STRENGTH FAILETH." Psalm, 71-9.

*Cast me not off from Thy directing and supporting care, and forsake me not in the times of my weakness and perplexity.*

Who can do without God? He is the guide and stay of all His people. Moses's prayer to God was, "If Thy presence go not with me, carry us not up hence." Without Christ, we can do nothing; He must strengthen and uphold us.

*Cast me not off in seasons of infirmity and sorrow, and forsake me not in the day of darkness and trouble.*

In sorrow, we require solace; in infirmity, comfort; in darkness, light, and in trouble, help.

*Cast me not off from Thy friendship, and forsake me not when earthly comforts fail me.*

Earthly comforts do fail; friends die or desert us. God can make up for all this. We hear the prophet saying, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation.

*Cast me not off from Thy patience, and forbearing regard, and forsake me not on account of my unworthiness.*

We all need God's forbearing regard; for when we can do nothing in the world, when we seem to be most useless to humanity, then we are in danger of despondency, and a desire to give up the battle, and like Elijah, say, "It is enough; now, O Lord, take away my life; for I am not better than my fathers."

*Cast me not off when my flesh faileth, and forsake me not in the valley of desolation.*

When flesh and heart faileth, we shall most surely and sorely need God, and the help that He alone can give; so, too, when we pass through the valley of death. Such was the prayer of the aged Psalmist, and should be the prayer of all the aged now.

*For we have great reason to believe and expect that God will answer them.*

From the nature of His great love for us; for it is not founded upon our youth and beauty, or usefulness; but upon His own spontaneous goodness. The source and medium of God's love can not alter.

From examples recorded in revelation, see Jacob dying in peace, and exclaiming, "I have waited for Thy salvation." Behold David, as the power of sense and reason weakens, the visions of prophecy brightens, and he utters the 72d Psalm.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And

blessed be his glorious name for ever; and let the whole earth be filled with his glory; Amen, and Amen."

We also see Simeon, as he takes the child Jesus in his arms, and looking up toward heaven, says:

"Lord, now lettest thy servant depart in peace; for mine eyes have seen thy salvation."

From the fullness of Scripture declarations and promises, the prophet Isaiah says the promise is to hoar hairs (46-4):

"And even to your old age I am He, and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you."

"Because he hath set his love upon me, therefore will I deliver him: I will set him on high; because he hath known my name. He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him, and honor him; with long life will I satisfy him, and show him my salvation."

In the book of Job, we find this blessed statement: "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee."

This 71st Psalm was penned in David's old age, and may be properly called the aged disciple's portion. I heartily recommend it to all the aged.

May God bless the mothers and fathers in Israel.

1909 Spruce St., Kansas City, Mo.

Pentecostal-Nazarene, especially the ministry. We must be warned by its utterances, that none of these pernicious influences shall ever creep in among us. In the very nature of the case, with an infidel ecclesiasticism in control of Methodism, the doctrine of regeneration and entire sanctification are set aside, as well as other plain Bible doctrines. We as a church must hold true to the plain teachings of God's Word. Let no man remain among us who dares to teach otherwise.

Let us be careful at our teaching centers. We must not multiply our educational institutions so rapidly as to make it a virtual necessity to hire professors who are not in accord with our polity and doctrines. Some good-meaning brethren want to start a school here, yonder, and elsewhere. We now have enough schools and universities—more than we are able to support liberally—let us make what we have great centers of Holy Ghost fire.

Let us avoid a lot of cheap periodicals. Why not patronize our official paper, and make it the leading holiness paper of the world? Our Publishing House, too, needs the united effort of every preacher and layman. We must never drift into a Book Concern that handles *everything*. Our Publishing House must publish literature consistent with the spread of Scriptural holiness.

We will be warned by the fatal blunders of Methodism, and in so doing, we will never "drift" nor go on the rocks.

## The God of All Grace

Written by REV. F. J. THOMAS

THE words of the caption are found in 1 Peter 5:10. The God of all grace—how much that means! It means the grace of justification, for Paul assures us in Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." What a wonderful grace that is—not of works, lest any man should boast, but "through our Lord Jesus Christ." Our status has been changed from that of an alien to a citizen; from a sinner to a saint. Truly has the poet said:

I then rode on the sky  
Fully justified I,  
Nor did envy Elijah his seat.  
My glad soul mounted higher  
In a chariot of fire  
And the moon it was under my feet.

Some folks have a time in getting above this world, but the poet had such a glimpse of God's regenerating power and elevating grace that he saw the God of all grace able to lift a fellow clean above the moon—which, of course, means above the world and everything that goes with it.

Again, the God of all grace is the God of the grace of sanctification. Romans 5:2, "By whom also we have access into this grace wherein we stand and glory in tribulation also." What a wonderful grace that is!

We note that the first verse speaks of justification by faith in Jesus, and truly that is a wonderful work of grace; a grace in which saints endure temptation. In the second verse, however, we are told of a state of grace to be entered into by faith wherein one glories in tribulation. In this grace there is an enlarged vision, or knowledge, for the apostle informs us that the cause of his rejoicing is a certain knowledge, "Knowing that tribulation worketh patience, patience experience, and experience hope, for the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Again, the God of all grace gives grace in time of temptation, in trials, in adversities. One is not conscious of the need of grace when the sun is shining, when there is not a cloud in the sky, but oh, for that grace which brings Paul up on deck when there has not been any sun, moon or stars for "fourteen days and nights" that enables him to say on the deck of that old, rocking ship, in the teeth of the blowing gale, and apparent disaster, "I believe God."

Yes, God is the God of all grace. The past is filled with the testimonies of those who have proven that this is true. The poet writes:

Is not Thy grace as mighty now  
As when Elijah felt its power;  
When glory beamed from Moses' brow  
And Job endured the trying hour?

Yes, God's grace is just the same, and He is even now calling for men to prove it. It takes but little grace to sit down to a well-filled table, but God wants men of stout hearts and willing minds to go to the Brook Cherith circuits and Zarephath charges. The pay will not be large in the world's currency, but it is all a part of the plan to restore the worship of Jehovah in the land.

The God of all grace will make Cherith the best place on earth to you. Support, did you say? Why, brother, the God of all grace will elect some ravens to be stewards on the charge, and, as you seek first the kingdom of God, all "these things" shall be added unto you. God is calling; the great church that He has raised up to conserve the work of holiness, is appealing. Who will say, "Here am I, send me"? At home and abroad the people are dying for the old-fashioned gospel, the God of all grace will give the needed grace, and in addition to that will give glory, and no good thing will He withhold.

## Missions: The Homeland

Written by A. R. HODGES

WHEN God sanctified me, over eighteen years ago, the "Go ye into all the world and preach the gospel to every creature" was burned into my soul. Now, after viewing the situation from many angles, and noting the unequal distribution of men and money, and the misspent energy due to the failure to be filled with the Holy Ghost, in the church which sends, and those who go, the conviction is strong upon me that now is the time of great privilege as well as imperative duty as holiness people, to "enlarge the place of our tent, and stretch forth the curtains of our habitations; and thus to break forth on the right hand and on the left, possessing the inheritance of the heathen, and remove the reproach of our widowhood. For our Maker is our Husband, the Lord of Hosts is His name; and our Redeemer the Holy One of Israel. The God of the whole earth shall He be called. For hereunto hath the Lord called us."

Our mission embraces both the home and the foreign fields. First, let us take a view of the home field.

From a knowledge of the needs of our own communities, our state and nation, at first thought it would seem that, if we carry the gospel to the people at our own doors we shall have more than we can possibly do. Should we disciple—Christianize—our own people, we would accomplish a most marvelous work. Indeed, when we see things as they actually exist, right among us, the magnitude of the work is astounding.

There are 7,000,000 young men in the Unit-

ed States, of whom but 350,000 are nominal church members—one out of each two hundred. Where are the five and a quarter millions that attend no church?

While the population of the state of New York increased 30 per cent in the last ten years, crime increased 300 per cent.

When we come to the decrease in the spirituality of the nominal church, the condition is as deplorable. Higher criticism holds the pulpit, and worldliness occupies the pew. Every wind of doctrine is blowing through, sweeping men into fanaticism, on one hand, and rationalism on the other. Seducing spirits and doctrines of devils are everywhere. The spirit of commercialism and the predominating influence of sinful pleasure are sapping the spiritual life of God's people.

In view of these things, I am persuaded that we, as holiness people, must arouse ourselves to a more systematic, persistent, aggressive effort in home missionary effort.

In the fact that the home field is seen to be so needy, and there is so much to do, that to direct our attention elsewhere might seem preposterous, presumptuous, and hypocritical. It might be said, "Physician, heal thyself," and "He that is without sin, let him cast the first stone," and "Those who live in glass houses should not throw stones." But St. Paul, in the view of the home field, justifying himself in becoming a foreign missionary, said, "It was necessary that the Word of God should first have been spoken to you; but seeing you put it far from you, and judge yourselves unworthy of everlasting life, lo, I turn to the Gentiles."

The home missionary says, "We must begin at home." I grant this to be correct. If we will not be faithful witnesses at home for Jesus, we shall certainly be of no value abroad. It is the one who has been a faithful missionary or Christian worker at home whom God calls to wider fields of usefulness. It is the one who has been faithful in the small things, who is to be made ruler over much.

We are compelled to be foreign missionaries, in order to preserve our own existence as a Christian people. If we really save ourselves, we must do everything we can to bring our neighbor under the same saving influence. If we do not push out and vigorously strive to Christianize the heathen, they will ultimately bring us under their own degrading influence and heathenize us.

It was Gideon whom God called to put to rout the enemies of Jehovah, but this was not done before he had cut down the heathen groves about his own home, and destroyed the idols around his own fireside.

God honors the turning over to Him our all, even our weakness and littleness. It proved the salvation of the widow of the prophet as she poured her scanty store of oil out into empty vessels. The other widow, she of Zarephath, in giving away the last bit of meal she had, preserved her own life and the life of her son, as well as that of the prophet unto whom she ministered.

We may easily see that our own spiritual life depends upon our helpfulness to others. They who water shall themselves be watered. It is the liberal soul that is made fat. Give and it shall be given unto you. He that withholdeth his corn shall the people curse.

Without doubt one great reason that we have so many heathen at home is that we have done so little to Christianize the heathen abroad. It is because we have failed to stretch forth our hand to the needy, that we have become withered, the life of God is leaving us, a great majority of the members in our churches over the land are dead, or paralyzed into inactivity. Is not this awful fam-

ine of spiritual power and dearth of vital godliness in our land due to the fact that we saw the anguish of our brother's soul when he sought us; and we would not hear, therefore is this distress come upon us?

## Aggressive Evangelism

Written by CHAS. V. LAFONTAINE

**A**GGRESSIVE evangelism is really the only kind of evangelism, but sometimes evangelism can not be as aggressive as it ought to be because of the lack of the "sinews of war."

The men to push the battle are available, and are ready to enter fields that ought to be entered, but it takes something more than opportunity at times to do effective work.

The great opportunities of the Inland Empire of the Northwest District is but one of the many in the church where open doors are awaiting leaders to come in and establish the work for God and holiness. I have a suggestion to offer to the churches, pastors and delegates of the coming assemblies, which, if put into operation, will result in many new points being opened up for the Pentecostal Church of the Nazarene.

The suggestion is this: The appointment of "an evangelistic commission," which could be the Advisory Board, as well as any, providing the Board is composed of the material for this work. If not, another commission could be elected to do the work.

Let the commission secure from the churches of the district one hundred laymen who will give \$5.00 per month for ten months during the year. This would give us a fund of \$5,000 for guarantee purposes. Let a good evangelistic team be organized of at least four good preachers and evangelists, and be placed in the field under the direction of the commission, of whom the district superintendent should be one, and supported from the guarantee fund as far as necessary. This

would enable the work to be opened up in places where there is no financial support to begin with, but which would soon develop support, and a work organized that would take care of a man as a permanent pastor or worker.

The guarantee fund would be used only as an emergency, and as an opener. I believe that it would not be a difficult task to find one hundred men who will stand behind a project of this kind. I want to put it before the laymen of the Northwest District, and let the church send men to the assembly who will have thought about the plan and be ready for action.

Why not have twenty-five new thriving churches on this great District during the next assembly year? It can be done, and we have the men who can do it. Let us see what you think about it.

We would not necessarily have to have four men all go together, but at least two at a place, and sometimes all four could be placed in a large town to help push the battle and make it go easier. The men to do this work could also be employed to do the regular revival work of the church in place of each church importing so many different men into the field at large expense. Let us get together, and plan in a business-like way, and not be wasting our financial strength with a hit-and-miss policy of every one looking out for Number One. In union of strength, and capable supervision, and efficient management, the possibilities are untold. What do you say, brethren? Be prepared.

"The time is coming when you will want to pile together the times of all your wanton pleasures, to purchase the time for one prayer."

"When a man sets out for a 'free gospel' and withholds the Lord's tenth for his own use, Satan begins to fix him up a free seat in the front row."

## THINGS THAT COUNT. II.

L. B. TROWBRIDGE

4. It is not how many days we have lived; it is how much good have we crowded into our days that counts.

(a) Enoch lived only 365 years, but he accomplished more and left a better record behind than his son Methuselah, who lived 965 years. Gen. 5: 22-27.

(b) Jesus Christ lived on the earth only 33 years, and had only three years of public ministry, but it was said of Him that if all the things he had done should be written down "even the world itself could not contain the books." John 21: 25.

(c) John Wesley, during a ministry of 65 years, traveled over 270,000 miles, preached over 40,000 sermons made himself an authority in many subjects of science, literature and theology and wrote more books than almost any other man. His biographer says: "No man since the days of the apostles, nay, nor even the apostles themselves, were more abundant in labors."

Some men, who have a great and determined purpose, accomplish more in their spare hours than a hundred ordinary men get done in all their lives.

5. It is not how much we know; it is how we use what we know that counts.

(a) Solomon was "wiser than all men" (1 Kl. 4: 29-34), in human understanding, but after he got away from God he said, "All is vanity and vexation of spirit" (Eccl. 1: 14; 2: 28).

(b) The rich young ruler knew all the commandments and had kept them "from his youth up," but lacking a heart consecration to God, he failed of eternal life and "went away sorrowful" (Lu. 18: 18-23).

(c) The blind man whom Jesus healed did not know much about theology, but he said, "One thing I know that whereas I was blind now I see" (John 9: 13-38).

(d) Jesus taught that those who use their talents and knowledge shall have more, but those who hoard or misuse them shall have taken away even what they had. Matt. 25: 28, 29.

True success comes from getting a knowledge of God's Word and of His saving grace planted deeply in our hearts, by learning well what we know and by putting into practice all that we learn.

6. It is not how many friends we have; it is how many who will "stick by us" and believe in us in times of persecution and trouble that counts.

(a) When David was hated and hunted by Saul God stood with him (1 Sam. 18: 12-14), and Jonathan was his true friend. 1 Sam. 18: 1; 19: 1-7; 23: 16-18.

(b) Darius, the king, was a true friend of Daniel when all the presidents and princes of the land hated him, because Darius knew that he was true to God. Dan. 6: 1-23.

(c) At one time in Paul's life everybody forsook him but God and Luke, the beloved physician who traveled with him on most of his missionary journeys. 2 Tim. 4: 10-17.

(d) When Jesus was sacrificed all His apostles forsook Him but John, the beloved disciple, His mother, His aunt, and Mary Magdalene, out of whom He had cast seven devils. John 19: 25: 27.

The truest, staunchest and most valuable friends are those whom we have helped to a better life and who love us because of our faithfulness to God.

## Personality and Office-work of the Holy Ghost

Written by REV. GROVER C. FLANNERY

**A**ND I will pray the Father and he shall give you another Comforter, that he may abide with you forever.—John 14-16.

Respecting the Holy Spirit there are three theories:

1. Since the day of Pentecost He has resided in the true church, inspiring true doctrine, giving it authority to decide matters of faith, preserving it from error, and giving it power to act as the infallible guide to salvation. This theory is held by the Roman Catholic Church.

2. That the Spirit has departed from the Church and left it in the embrace of death. This is the Pharisaic and fanatical view.

3. That the good of all ages compose the church, which was born at Pentecost. That there has been and is a succession of good men whom God honors with proper credentials to instruct and lead the redeemed race. That the series of spiritual generations constitutes the true succession. That when any branch of the common church of Christ becomes corrupt, He inspires a Luther or a Wesley or a Breese with resurrection power to call it out of death to life.

Christ's presence admitted to have been a personal presence is no more of a presence than that of the Holy Spirit. Reality and personality do not constitute visibility. The human will, the mind, the wind, illustrate this truth.

Man's personality is not his body; that may be mutilated beyond recognition, and that would not touch his responsibility. Christ said: "The Father shall give you another Comforter." That means personality.

Pentecost proves personality and real presence of the Holy Ghost. Cloven tongues as of fire sat upon each of them. But this Holy Spirit's presence is perpetual. He abides in the church, and has always been present, though the true church has been small in numbers and obscure.

The Holy Spirit's presence is full of power, although not always recognized. It is the real power back of and under the semblance.

Don't go beyond the teachings of the Holy Spirit, but follow them. No man can inspire man. The Holy Spirit makes holiness the object of labor, not happiness. Happiness is an incident or consequent of holiness.

We must have the Holy Spirit or we can do no work that will stand. Men and churches mourn over the poverty of the results of their labors. The secret of their barrenness is that the office work and personality of the Holy Spirit are not adequately recognized.

Christ was always accessible to all who needed Him, but the extent of His personal visitations to the needy was restricted within the narrow limits of His human frame. Not so the Holy Spirit. He can personally be present wherever a heart yearns after His presence and power. The need of the individual Christian, and of the church today, is a consciousness of the Holy Spirit's divine, personal presence.

Have you received the Holy Spirit since you believed?

"The man who 'does not believe in holiness' does not believe in right; does not believe in law; does not believe in health; does not believe in sanity; does not believe in wholeness; does not believe in cleanness; does not believe in love; does not believe in goodness; does not believe in God. For holiness comprises it all."

### "All on Account of the Baby"

An ache in the back and an aching in the arms,  
 All on account of the baby.  
 A fear and a fright of a thousand alarms,  
 All on account of the baby.  
 And bottles and rattles and whistles and rings,  
 From cellar to attic a clutter of things,  
 From morning to night and to morning again,  
 More fuss and more fume than an army of men,  
 And a head that is stupid for lack of its sleep,  
 And a heart where a flood of anxieties leap.  
 All on account of the baby.

A joy in the heart and a light in the eyes,  
 All on account of the baby.  
 A growing content and a growing surprise,  
 All on account of the baby.  
 And patience that conquers a myriad of frets,  
 And a sunshiny song that another begets,  
 And pureness of soul as a baby pure,  
 And a sureness of faith as the children are sure,  
 And a glory of love between husband and wife,  
 And a saner and happier outlook on life—  
 All on account of the baby.

—Tid Bits.

### Judge Not

"O mamma!" cried Jack, running into the sitting-room where his mother was sewing, "Sidney is breaking a Commandment. He is—Thou shalt not steal—and I should think he'd be ashamed of himself."

"Why, Jack," said his mother, in surprise, "what can you mean?"

"He is, truly, mamma" said Jack hopping about on one foot and seeming rather to enjoy the fact. "I saw him getting sugar out of the sugar bowl, and you know you told us not to."

"Oh!" said mamma, in a tone of relief, "that's it, is it? Come here, Jack." And, taking her little boy's hand, she drew him to her side. "Do you think it such a dreadful thing to break a Commandment, dear?"

"Why, yes, mamma, of course," answered Jack, astonished that his mother should ask such a question.

"You would not do it?"

"No indeed, mamma."

"Then you think you are very much better than Sidney?"

Jack hung his head at that question, but did not say no.

"Now, Jack, I want you to see how mistaken you are. You think you would not break a Commandment; but, because you are so able to believe evil of your brother, you are really breaking the command which says, 'Thou shalt not bear false witness.' Do you know what that means, Jack?"

"Yes, mamma. You said it meant saying what was not true about any one; but Sidney was stealing, for I saw him."

"He was taking sugar, Jack; but you are sure he was stealing?"

"Yes," answered Jack; "but now I s'pose he's going away to eat it."

At that moment the door opened, and Sidney came into the room, his bright, manly little face not looking at all as though he was ashamed of himself.

"Here is the sugar for Dicky, mamma," he said, slipping the lump between the wires of the cage, "and here is a letter for you. I saw the postman coming and waited a minute for him."

"Thank you, dear," said mamma, smiling at him; and then she turned and looked at Jack.—Sunbeam.

### How a Good Family Went Wrong

A good German farmer owned one hundred and sixty acres of Grundy County land a few years. He started with nothing, and with hard work and saving habits he and his family cleared the farm, and they were on easy street. This farmer had several

boys. They were good boys while they were on the farm; they were good workers and good farmers, and to them belonged some of the credit for this German farmer's success.

A few years ago the boys became restless on the farm. They coaxed mother and father to move to town, and then finally they persuaded them, and the move was made. The old farm was rented, and from the proceeds of the public sale the farmer bought a house in town. The boys in town had nothing to do. They were not fitted to take up the work that was offered them. They acquired town habits, and they induced the father to buy them a business. The father borrowed the money and bought a run-down business. The boys knew nothing about it, and the business went to the dogs. It was finally traded off for something worse, and the father placed a mortgage on the place to give the boys a new start. The business failed again; and the father, having only a small equity left in the old farm, was obliged to sell it. Today he and his aged wife have barely enough left to keep the wolf from the door, and the boys have graduated in the class of town loafers and spendthrifts. The day that this father and mother surrendered to the persuasions of the boys to move to town they started on the way to the poorhouse and directed a large family of promising boys to moral and financial ruin.

There are other fathers and mothers with growing families on the farm who should profit by the lesson.—Grundy Democrat.

### Led to Christ by a Child

One evening my little boy was lying on the bed, partly undressed. My wife and I were seated by the fire. She had been telling me that Theodore had not been a good boy that day, and what he had been doing, and I had reproved him for it. All was quiet, when suddenly he broke into a loud sobbing and crying, which surprised us. I went to him and asked him—what was the matter.

"I don't want it there, father; I don't want it there."

"What, my child? What is it?"

"Why, father, I don't want the angels to write down in God's book all the bad I've done today. I don't want it; I wish He could wipe it out," and his distress greatly increased.

What could I do? I did not believe, yet had been taught the way. I had to console him, so I said: "Well, you need not cry. You can have it all wiped out in a minute, if you want."

"How, father, how?"

"Why, get down on your knees, and ask God, for Christ's sake to wipe it out and He will do it."

I did not have to speak twice. He jumped out of bed saying, "Father, won't you come and help me?"

Now came the trial. The boy's distress was so great, and he pleaded so earnestly, that the big man, who never bowed to God in spirit and in truth, got down on his knees and asked God to "wipe out his sin," and perhaps, although my lips did not speak it I included my own sins, too.

We got up, and he lay down on the bed again. In a few moments he said: "Father, are you sure it is all wiped out now?"

Oh, the acknowledgement grated through my unbelieving heart, as the words came from my mouth: "Why, yes, my son. The Bible says so, if you ask God for Christ's sake to do it and if you are really sorry for what you have done."

A smile of pleasure passed over his face, as he quietly asked: "What did the angels wipe it out with—a sponge?"

Again was my whole soul stirred within me, as I answered: "No, with the precious blood of Christ."

The fountain had at last broken forth. It could not be checked, and my cold heart melted within me. I felt like a poor, guilty, ignorant sinner, and turning away, I said: "My dear wife, we must find God, if we want to show Him to our children. We can not show them the way unless we know it ourselves."

After a little time the boy, with heaven almost looking out of his eyes, came from his bed, and leaning upon my knee, turned his face to mine, and said: "Father, are you and mother both sinners?"

"Yes, my son, we are."

"Why," said he "have you not a Savior? Don't you love God? Why are you sinners? God don't love sinners."

I answered as best I could, and in the silent hours of night I bent in prayer over that dear boy, and prayed, "Lord, I believe; help Thou mine unbelief."

My wife would not pray with me over our boy till blessed again by God; the Lord's prayer was put into my heart, and we said it together, and prayed jointly for ourselves and for our child. And God heard our prayers and received us, as He always does those who seek Him with their whole heart, for He said unto such, "They shall surely find me."—Selected.

### The Squirrel and the Bicycle

I can not tell which Sydney thought the more of, his bicycle or Jake.

The bicycle he bought with his own money, and Jake was a lovely gray squirrel that an old Scotch gentleman gave him on his last birthday.

He had found the squirrel in the hollow of an old oak tree, while chopping in the woods one day; and, as winter was coming on, and the little fellow might be cold, he carried him home to Sydney.

Sydney taught him many tricks. He would say, "Jake, let me see you crack this nut," and Jake would sit up on his hind legs and hold it in his paws, and crack it with his teeth.

Then he would roll over, shake his hands, and do ever so many other things.

But there was nothing he liked so much as to perch himself on Sydney's shoulder with Sydney on the wheel, and go skating through the streets of the village like the wind. How his little beady eyes would dance with delight, as he lay now on his master's shoulder, his silky coat pressed smooth by the rushing wind.

If Sidney rode slowly, then Jake would sit upright with his long, plummy tail curled up in front of him, or he would change from shoulder to shoulder, and sometimes would skip down to the handle bars and ride there.

One morning in the spring Sydney came into the house and called, "Jake!" No answer. "Jake, Jake, you rascal! Grandma will scold you if she finds you in her bonnet box. A nice place to take a nap! Do you want to take a ride?"

Jake was wide awake in an instant, and, jumping out of the box, ran out of the door and seated himself on the wheel, as much as to say, "If you please." Sydney laughed heartily, and off they started. A fine time they had until the middle of the hill was reached, when Sydney took a "header." He was not hurt a bit; but when he scrambled to his feet Jake was nowhere to be found.

Up and down the street Sydney looked, whistling and calling; but no squirrel appeared. Then he looked up in the trees near by, down in the gutter and, finally, went down a side street and got Bob James to join in the search. It was the strangest thing that he could have disappeared so suddenly!

For nearly an hour they searched, several other boys joining in the quest; but it was of no use, and Sydney at last rode sadly home.

"He must have gone back to the woods," said Sydney, in a husky voice, as he plunged his hand into his pocket for his handkerchief.

How he jumped as he touched something soft and furry! and then—dear me!—Jake sprang right out of the pocket onto the table, and sat there, blinking funny little eyes, as much as to say, "What in the world is all this fuss about? Such a header is that was, Master Sydney, was too much for me. I jumped into your pocket, and it has taken me all this time to get over that tumble."—Primary Education.



## EDITORIAL CORRESPONDENCE

## The New England District Assembly

That was a fine night I had at the Pentecostal Church of the Nazarene, corner Eighth Avenue and Twenty-third Street, New York City. Rev. C. W. Ruth was conducting a meeting for Sister Jump, the pastor. Miss Cora Snider, our missionary in Japan, returning to Canada, her home, on account of her health, reached New York the same afternoon I did, by steamer, and was also a visitor at the meeting. The Lord was with us. After talks by the writer and Miss Snider, Brother Ruth brought us a strong message.

Arriving at Providence, R. I., Miss Snider, while we were at lunch, was handed a telegram conveying the sad intelligence of the death of her sister which saddened us very much.

The Assembly opened with a preliminary service Tuesday night, at which the pastor, Rev. A. K. Bryant, delivered an address of welcome to which in the absence of Rev. N. H. Washburn, the district superintendent, on account of illness, Rev. J. A. Ward and Rev. F. A. Hillery made answers most appropriately.

The Assembly opened Wednesday morning, Dr. Bresee in the chair. After organization Dr. Bresee brought the greetings of the church at large in a telling address. After ordering the appointment of committees, the Assembly proceeded to hear reports from the preachers.

The Deaconess' Anniversary was a wide-awake meeting. The reports from the Deaconesses impressed me with surprise, how these godly women could, in addition to their regular home and other duties, get so much time to devote to benevolence and relief work among the needy.

Rev. W. E. Shepard, author of "Palm Tree Blessing," preached a highly interesting sermon on Wednesday night, on the "Rod Blessing," which was well received.

## THURSDAY

The crowd was even larger than previously, though the attendance has been fine from the start. After sundry introductions the Assembly entered upon the regular business, and reports were heard from preachers. The district superintendent, Rev. N. H. Washburn, made his report, which was written and read with distinctness, though he had just come from a bed of sickness. His labors for the past year make a stirring recital, reminding one of the heroic days of Methodism. He has certainly had a year of labors abundant, and of success commensurate with his labors. He occupies a warm place in the hearts of his brethren.

Mrs. M. E. Smith read a report on Rescue Work. Mrs. Copeley and Mrs. T. E. Bebee addressed the Assembly on the subject, and were heard with the greatest attention. The Florence Crittenden Cottage of Swampscott, Mass., was especially emphasized as having reached a crisis in its history which had to be met. It developed that they could get plenty of money for its relief and continued sustenance from people if they would surrender its control to other hands, by which change salvation work would practically cease, and it would become a mere institution of the public run on purely secular lines. This is the siren voice now being heard by churches with reference to many of their institutions of learning, and which is succeeding in too many instances. We are glad that this Assembly turns a deaf ear to all such seductive voices, and evenly, but resolutely, pursues its one work of definite salvation in every department of its work. "This one thing I do," is our motto as a church, and that one thing is getting souls to God. Whether the activity be rescue work, or benevolence, or education, or what not, the primary and ultimate and overmastering aim and purpose of the church is salvation.

DR. E. F. WALKER

Dr. Walker arrived to spend a day or two at the Assembly, but leaves tomorrow. He addressed the Assembly with interesting recitals of his trip to Scotland, as did also Miss Winchester and Miss Snider, the former of whom has been called from Scotland to assume the

position of Assistant Principal of Pentecostal Collegiate Institute.

## EDUCATIONAL ANNIVERSARY

The educational anniversary was held in the afternoon, after some preliminary business was disposed of. Rev. Martha E. Curry is the new principal of this institution, and in her address gave evidence of most thorough qualification for her important position. The address of Miss Winchester was also markedly tersely put,

## TELEGRAM

Providence, R. I., May 4, 1914.

To the HERALD of HOLINESS, 2109  
Troost Ave., Kansas City, Mo.:

Saturday and Sunday great days in the Assembly! The Publishing House Anniversary Saturday was a great success! New England Assembly is loyal to the Publishing Interests to the point of enthusiasm! Two hundred dollars of bonds were taken! A thousand dollars more for bonds to follow soon from one brother. Pledges were made to an earnest endeavor to raise sums varying from ten dollars to one hundred, by pastors and others, for their Sunday schools for paying off the debt on Publishing House, under the new Sunday school plan. These pledges amounted in aggregate to about one-tenth of the entire debt on the property. Goodly number of subscriptions to HERALD of HOLINESS, and of kind words and best wishes for the paper.

B. F. HAYNES.

pointedly, timely, and strong. Rev. C. P. Lanpher, of Fitchburg, Mass., preached an earnest sermon, at night, on missions, in the South Baptist church, which has been kindly tendered the Assembly for use by its pastor. The daily sessions are held in our own church, but the night services beginning last night are held in the Baptist church.

## A GREAT DAY OF THE ASSEMBLY

Friday has been a great day. It was announced that the Pentecostal churches of Scotland had officially decided henceforth to send all their contributions for missions to the treasury of our church. Sister Metta Smith's report stirred the heart to its depths by the heroic self-denial and devotion indicated in this elect woman of God. Indeed, the reports of the members of this Assembly were evidence not only of marked progress, but of the self-sacrificing spirit of true devotion to the cause of the Master. Rev. N. H. Washburn was unanimously re-elected District Superintendent for the ensuing year. Pending this election Dr. Bresee made a stirring talk on the subject of District Superintendents which thrilled the audience. In his remarks he said some fine things about preparation for the work of the ministry.

Dr. Fowler was a visitor today, and the Assembly evinced its cordial love for him plainly, and it was reciprocated. The Doctor is a kind of delegate-at-large, as Dr. Walker expressed it, of the Pentecostal Church of the Nazarene. Though not a member of this church, he is yet by common consent our property, and a kind of minister plenipotentiary for us all.

Malden was selected as the place for the holding of the next Assembly. In raising a deficit of some \$171 on the District Superintendent's salary, there was genuine shouting and rejoicing. It was, although the fourth or fifth collection taken up, one of the most "hilarious" cases of giving we ever witnessed.

## MISSIONARY ANNIVERSARY

This was a great occasion. Miss Cora Snider

made an interesting address. She is a young woman of rare culture, and also is certainly a remarkably well-rounded and equipped and wise missionary. She is broad and statesmanlike in her views and method of presentation of the question. She makes a wonderfully effective and telling address, and one that will certainly prove educative and conscience-making on any audience.

Dr. Walker closed with a characteristically strong and stirring appeal and argument for missions, from a scriptural standpoint. The Doctor left absolutely no ground for an answer to his argument. Every proposition was buttressed with irrefragable proof logically welded together, and being proof against gain-saying or answer.

Friday, Dr. Bresee delivered a great message at the South Baptist church, which was wonderfully well received. The Lord placed His seal upon the message. I will wire a few lines concerning the remaining sessions of the Assembly Monday.

## ASSEMBLY NOTES

At the meeting at the Pentecostal Church of the Nazarene, New York, which we attended enroute to Providence, Brother Ruth, in introducing Miss Snider, said: "I am like Brother Bud Robinson, who said, in referring to these missionaries, 'Any of these good women who have left home and all and gone to foreign fields who come around here are welcome to anything of mine they find lying around in my back yard.'"

Brother W. E. Riley is a great help to Sister Jump in her mission. He brought us a message of union in a solo that evening. At the New England Assembly Sister Abbie Lawrence swept the Assembly with great power in a wonderful song, "Am I a Soldier of the Cross." The shouting and clapping of hands and marching was like a regular campmeeting at full tide "way down South in Dixie."

Doctor Bresee presides like a veteran Methodist Bishop. He is wise, kind, firm, expeditious, cautious, and painstaking, in his prudence. He gets through with much business with dispatch, but without hurry or the neglect of any details.

We are impressed with the high order of platform ability of the New England women. They are certainly ready speakers, and as strong as ready. There have been some remarkable addresses by women in this Assembly. Not the least notable was one by Miss Curry, the cultured Principal, and the one by Miss Winchester, the Assistant Principal of the Pentecostal Collegiate Institute. These were addresses marked by scholarly ability, and were the products of a high order of cultured minds. We shall not comment, however, to have this gift to be credited wholly to New England women, for we have heard Mrs. Armour, the whirlwind temperance orator of Georgia.

Pathetic indeed was the case of a woman converted from Romanism, and later sanctified and become a member of our church, as related by Brother Bebee. She was dying, and her Roman Catholic sisters bent over her dying form and brought her to give up her new faith, and return to the bosom of the Roman Church, but she resolutely refused. The priest was refused admittance to her dying chamber, which he sought, but after her death, and on the following Sunday, he publicly denounced her from his pulpit. She died in glorious triumph.

"No young preacher has a right to all the inheritance of his possibilities, even though he gets a good appointment, or a good wife. It is a hard job for a fellow going from New England to California to make a wagon on the way. If I had only ten years in which to preach, I would spend five of them in getting ready." Such was the heroic way Dr. Bresee had of intensifying and improving his estimate of the necessity of preparation for the ministry.

B. F. H.

# The Work and the Workers

## Announcements

**SPECIAL NOTICE**—The District Assembly of the Colorado District, which convenes May 13th to 17th, will be held in Denver, Colo., instead of Colorado Springs, Colo., as previously announced. Let all take notice of this late change.—C. B. WIDMEYER, *Dist. Supt.*

**RESIGNED**—Having resigned the pastorate of the church at Virginia, Ill., all correspondence in regard to church matters should be addressed to Mr. Charles Boyd, R. F. D. No. 6, Virginia, Ill.—**Geo. W. Boyd.**

**POSTPONED**—The meeting advertised to be held by Revs. Allie and Emma Irick has been called in because of dates conflicting with other meetings here. Rev. C. E. Roberts and singers will be with us at Ozark, Ark., June 23th to July 12th.—**A. B. CALK, Pastor.**

**NOTICE—Northwest District**—The Board of Examiners will meet and examinations will be given on Tuesday, May 26th, at Seattle, Wash., the day previous to the opening of our Assembly, at 9 a. m. Let all who are to take the examinations be present at this time.—**R. L. WISLER, Secretary.**

**NOTICE—Tennessee District**—All pastors and preachers—expecting to be, evangelists, Sunday school superintendents, and deaconesses, begin to pray for and prepare now to attend our Annual District Meeting and Convention, May 26th to June 17th. Let nothing come in your way. Watch the **HERALD of HOLINESS** for the place and program. All pastors and evangelists will be expected to preach at least once.—**J. A. CHENAULT, Dist. Supt.**

**A SPECIAL REQUEST FOR PRAYER**—Rev. J. W. Pierce desires that on the first Sunday in June there be a special prayer unto God for the healing of his now semi-paralyzed and afflicted body, and requests that his many friends in the holiness movement join with us in this special prayer on that day. His case is a hopeless one, unless God undertakes for him. It is sad to see him in such a condition, but he says that he is ready to meet the Lord any time. He told me that he was glad that he had already lived right, for if he hadn't that he was in poor shape to find God. He says that the way is clear for him from earth to heaven. We all love him dearly. He was pastor of this work here for nine years. His tracks are all over this country. Let every one who reads this request, remember him before the throne of God.—**J. H. JAMISON, Pastor, Ryan, Okla.**

**KANSAS DISTRICT ANNOUNCEMENT**—Rev. C. A. Imhoff, Dean of our Kansas Holiness College, wishes to make visits to all of the churches of the District, and will correspond with our pastors concerning dates for educational meetings. I would bespeak for him a warm welcome and a large hearing. Where it is best to do so, free-will offerings for the school will be taken.—**H. M. CHAMBERS, Dist. Supt.**

## District News

### NEW YORK DISTRICT ASSEMBLY

The Seventh Annual Assembly of the New York District opened at the Utica Avenue church, Brooklyn, Tuesday night, April 21. The pastor, Rev. J. A. Ward, gave the address of welcome. Dr. Bresee responded with words of inspiration, appreciation and gratitude.

After a blessed devotional service Wednesday morning, the business session was called to order with Dr. P. F. Bresee, general superintendent, in the chair. The morning was devoted to the usual introductory services and arrangements for further business. The afternoon was given to pastoral reports which showed an increase in the number of seekers, accessions to the church and money raised for all purposes over previous years. Dr. Bresee preached at night.

Thursday morning the regular routine of business was taken up. District Superintendent Ward gave his report. Educational anniversary was observed in the afternoon. Rev. J. C. Bearse, Miss Martha Curry, and Miss Olive Winchester made special addresses in behalf of the Pentecostal Collegiate Institute at North Scituate, R. I. Former students now pastors on this District also spoke in commendation of the school. Dr. Bresee spoke of all our educational interests and read a report of the phenomenal growth of the Pasadena University. An offering was taken for P. C. I. Rev. W. E. Shepard, of Pasadena, Cal., preached at night.

Friday morning, after the devotional service and reports of several committees, the election of the District Superintendent was the business of

the hour. Rev. J. A. Ward declined to be a candidate for re-election. Rev. J. E. Marvin was elected. The afternoon was given to the reports of Deaconesses and Young People's Society. Both of these important branches of our work made provision for advancement this year. Dr. Bresee preached at 8 o'clock.

At 9 o'clock Saturday morning, Rev. C. W. Ruff gave a good Bible reading, after which the Sunday School Superintendents and lay delegates reported. The Sunday school has made a good increase in membership and offerings this year, having gained over 500 members. Publishing Interests was represented by Dr. Bresee. He spoke of the need that was generally realized of having a central publishing house and paper prior to the General Assembly at Nashville, of the great advancement made since launching the enterprise and of some of the present needs. This District is responding well to the call of the **HERALD of HOLINESS**. A good stirring Missionary Anniversary was held in the afternoon, Mrs. S. N. Fittin in charge. Miss Julia Gibson spoke of her Medical College course and her desire to return to India. Brother H. M. Hundley spoke of Africa. The Jews of the homeland, and South America were also represented. A paper was read of Panama. The District raised \$400 above their apportionment for missions this year. Amen!

Special music was furnished during the session by the Utica Avenue Band, the John Wesley Female Quartette; Brothers Hoople, Hill, Reid, Neil and wife, and others, sang special selections. The entertainment was royal, thanks to Utica Avenue church. Those who know say it was the largest Assembly yet held on the District, over 100 members being present. All were delighted with having Dr. Bresee as presiding officer along with his good wife. To comment on his counsel, generalship and ministry of the Word is needless.

Sunday, the closing day, after the love feast and Communion, Dr. Bresee preached a wonderful sermon on "Paul, the man that had the blessing." In the afternoon Brothers Reid, Williams and Curtis were ordained. It was an impressive service. With the advancement in the spiritual, educational, financial, missionary and Sunday school departments of our work of last year to buoy us on and with all charges supplied with pastors but two, a district superintendent in the field and all heaven at our command to inspire our faith this year we are sure to succeed. "The people that do know their God shall be strong and do exploits." Rev. W. E. Shepard preached the last

sermon of the Assembly. It was a convincing message. Four responded to the altar call, thus closing a very profitable gathering.

C. H. STRONG.

## OKLAHOMA MINISTERIAL ASSOCIATION AND COMMENCEMENT

There will be a general rally of the two Oklahoma Districts held in connection with the commencement exercises of the Oklahoma Holiness College, May 22d to 23th.

A nice program has been arranged, consisting of some papers on special subjects, sermons, and addresses, by some of the leading men of both districts. A missionary rally held by our outgoing missionaries, together with the closing exercises of the College, promises a feast of good things.

A cordial invitation is extended, not only to our own districts, but to the surrounding districts.

Come thou with us and we will do thee good, for the Lord has spoken good concerning us, and done good to us.

S. H. OWENS, *Dist. Supt.*

## DALLAS

God is blessing in the Peniel University. Some half-score of girls were saved in the Girls' Dormitory last week, and two saved at the altar Sunday night. God is blessing on the district. I am off now for Milano, Chesterville and Batson. With faith in Him we push on. Don't forget our District Preachers' Convention, at Denison, May 23th to 31st.

W. F. DALLAS, *Dist. Supt.*

## KANSAS

Just closed a triumphant meeting near Detroit, Kan. I was very unexpectedly lead into a nearby three weeks' campaign, which resulted in nineteen professions of pardon or purity. Brother W. R. Cain and Brother A. C. Tunnell had previously been on the field, and their efforts, coupled with the consistent lives and faithful services of Brother and Sister G. B. Burkholder and Sisters Stocker and Lehman who had been Nazarenes for some time, opened the way for and made necessary the campaign just closed.

A fine church of twenty-one members was organized—precious, dependable folks. Brother Burkholder will act as pastor until God sends in another. Brother Tunnell, our pastor at Woodbine, gave valuable help in the meeting. I am glad to say that the Woodbine work prospers.

And thus we are going on with a real note of praise to God in our hearts.

H. M. CHAMBERS, *Dist. Supt.*

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## SAN FRANCISCO

The all-day meeting at Lindsay, April 24th, marks a stage in our work in the south part of this district. It is the beginning of all-day meetings in that country. Delegations came from Tulare, Visalia and Fresno. Rev. George Franklin, of Berkeley, came and preached Thursday and Friday nights. Evangelist Fred St. Clair, who is in a great meeting at Visalia, came and preached in the morning. The church at Lindsay was the outcome of a meeting held by Brother St. Clair a little over a year ago. In the afternoon the new church was dedicated to God by the district superintendent, assisted by Rev. G. W. Glover, of Fresno; Rev. George J. Franklin, of Berkeley; Rev. Fred St. Clair, of Berkeley; Rev. Charles E. Smith, of Visalia; Rev. Mouw and Miss Lilla Wood, of Tulare, and the pastor, Rev. M. B. Hazeltine. The building cost over \$700 aside from much donated labor, and is a neat, comfortable building, 28 x 40 feet.

Great were the rejoicings of the day. The Lord was present in power. This people have by sacrifice and devotion to God made a place for the Church of the Nazarene in the midst of this great orange belt. The new work at Tulare and Visalia is a direct outgrowth of this church, led on by this vigorous pastor.

The district superintendent remained over Saturday, holding services morning and evening. Then, on Sunday morning the power of God came down at the Sunday school hour, and the classes were abandoned. The next all-day meeting will be held at Visalia, May 15th.

At this writing Evangelist St. Clair is pushing on in a great battle at Visalia, with Rev. Charles E. Smith. The prospects are fine. People are getting saved and sanctified in the good, old-fashioned way.

H. H. MILLER, *Dist. Supt.*

## NORTHWEST

## TO THE PASTORS:

Dear beloved, our annual Assembly will soon be at hand, and in order that we may provide the very best we possibly can for the delegates, it is necessary for us to have some definite information.

We know how many delegates you sent last year, but we do not know how many you are entitled to now. Please tell us:

1. How many delegates you will appoint this year to attend the Assembly.
2. The number of each, male and female. Write full given name—not initials.
3. We should have the number of delegates as soon as possible.
4. If any two delegates are man and wife, please so state.

We expect to entertain all delegates to the Assembly free. All visitors not delegates, entertained at actual cost, or as nearly as we can estimate it.

Our object in entertaining the delegates free is that the expense of entertainment here shall not fall upon the delegates themselves. But in order to give all the churches the privilege of helping us in the entertainment expenses, and to avoid if possible the necessity of taking an offering at the Assembly for this purpose, which in that case would have to be paid or guaranteed by the delegates, we suggest that each church send an offering of \$3 for each delegate sent to the Assembly.

We are expecting great things from our God, and that each one who comes unto us will see "Come in the fullness of the blessing of the gospel of the Christ."

LEWIS I. HADLEY, *Pastor First Church, Seattle, Washington.*

## NEW ENGLAND NOTES AND PERSONALS

Pastor Ingler is at his home church at North Attleboro, after a long absence in evangelistic work in the west.

Pastor Domina, of New Bedford, Mass., held a service for some folks at Pawtucket, R. I. The people got blessed.

A spring convention is now in progress in our North Attleboro church. Dr. Fowler, Revs. Post, Curry, Beers, and Brother Whitman are the workers advertised.

Pastors Ingler and Talbee were among the visiting friends at the Easter Convention of Emmanuel Church.

Sister Curry is greatly encouraged in the kindly way the faculty of our school is standing by her in her efforts to push the work through the spring term.

## Publisher's Notes

Our friends can help us very materially by doing their best to remit any amount due the Publishing House for either Sunday school or book accounts. Collections were very slow in April, and as May is usually a hard month financially, we need your co-operation now.

The business is growing nicely and the larger it is the more capital it requires to operate it. If all our people will keep this in mind and endeavor to make prompt remittances for all purchases it will make the burden much lighter. Remember that every one of us belongs to the firm and we want the business to prosper. Sometimes we are slow in sending money because we do not realize the importance of it. It may be only a small amount, but we must remember that there are hundreds of others who have like transactions in hand at the same time.

Suppose there are 300 persons who owe the Publishing House an average of \$2.00 each, 200 who owe an average of \$5.00 each, 50 who owe an average of \$25.00 each, and 25 who owe an average of \$100.00 each. Now suppose that each one of these persons thinks that the amount is not large and as they are a little short of money just now they will wait until next month to send it in, what would happen to the Publishing House? We would be short \$5,350.00 in funds which are needed to pay our bills.

If we had several thousand dollars in working capital it would be possible to stand such a strain, but as it is we need every dollar that is due us in order to carry on the business. Let us work together to build up this business which is a great factor in preaching holiness to the nations of the earth.

That holy and elect lady, Sister Cassie Smith, so well known throughout the country in the holiness ranks, is now spending some days in Providence, R. I. Sister Smith is 74 years old, and expects to live forever.

Pastor Norberry held a mass meeting for our Bristol church, in which a good number of pledges, as well as cash, was given for our school.

Funds are still needed to aid us in the Pentecostal Collegiate Institute. While several churches have responded and done well, it is hoped that the rest of our churches will do what they can in the near future.

Pastor Talbee is open for evangelistic work at this time. Those needing his services can address him at Bristol, R. I.

That "Sweet Singer in Israel," Arthur Ingler, is having a new song book published. Many of our people will do well to get one.

Sister Cassie Smith had charge of a holiness meeting in the Marion Baptist church, of Providence, R. I. Sister Smith gave a clear exposition from the Scriptures on full salvation and many clear testimonies backed up the truth of Bible holiness.

Each Saturday afternoon several of the members of Pastor Short's church are giving their weekly half-holiday to getting ready for their church lot, where they hope to begin soon to build a good church to preach full salvation in Cambridge, Mass.

Prof. White is one of the faculty of our Pentecostal Collegiate Institute. Sister Curry tells us that the present faculty of our school is one of the best known in the school's history.

Pastor Riggs was greatly helped of the Lord in raising the \$1,200 needed at the dedication of our new church at East Wareham. Pastor Edwards has an aggressive and united people to work with.

The pastor is not wholly responsible for the suc-

cess of a church. Much depends upon the way the church stands by or against him in his work.

Pastor Domina supplied the pulpit of our Everett church on a recent Sabbath, and stopped over to help the saints at West Somerville, Mass.

Deacon George Kies, for many years a member of Emmanuel church, passed away April 16th, in his 88th year. Brother Kies gave much of his time and money to the spread of Bible holiness in the city of Norwich, Conn., and Douglas camp-meeting.

Sister Amanda Smith, known all over the world as one of God's holiness warriors, is now spending her last years in the sunny clime of Florida. We just read a letter from her and she is very anxious to have the holiness folks to keep filled with the Holy Ghost and fire, getting men and women saved and sanctified to God. God bless dear old Amanda!

Our pastor at Peabody, Mass., Sister Clifford Smith, writes us that the God of battles is giving our church there blessed victory. Souls are getting to God, old bills are being paid, and the work is prospering on all lines. The church has called her to stay there for another Assembly year.

Brother Beers preached for Pastor Ingler at North Attleboro, Mass., on Sunday, April 19th. Brother N. H. Washburn also conducted an all-day meeting the following Wednesday. Souls were blessed on both days.

Dr. C. J. Fowler was one of the preachers the closing Sunday at the North Attleboro Spring Convention. Brother Fowler has again returned to New England, and will be in charge of the Boston Monday holiness meeting.

The Easter number of the HERALD OF HOLINESS was good. Why can't we have a "Campmeeting Number" out for our folks to use at the various campmeetings, thus trying to get 1,000 new subscribers before the summer is past?

One of the best ways to conserve holiness is to organize holiness churches. That is the way the Pentecostal Church of the Nazarene is doing in the east. Let the good work go on!

It is reported that our dear brother, E. E. Angell, is likely to take a pastorate in Brooklyn, N. Y. Brother Angell began his work with us on the New York District, at Saratoga Springs, N. Y., several years ago.

It is reported that Brother Barnes, a Methodist from New Jersey, is to become pastor of Utica Avenue church, Brooklyn, N. Y., and Pastor Ward will come up on the New England District.

It is finally decided that Pastor Schurman will remain another year at our Haverhill church. Our brother has made good his pastorate there these few years.

Now that Pastor Lanpher has built a new church for our people at Fitchburg, Mass., he will need to stay a year or two to help people come to the new church building. The church wants him to return and he has agreed to it.

In building new churches on this District, in others beginning to build, in one church removing a several thousand dollar mortgage, and others paying some few hundred dollars off their church mortgages, and, better than all, of many souls being saved and sanctified to God and many being added to our church, all this will help District Superintendent Washburn to give us a good report of the work of God on the New England District during this Assembly year.

"KEEP ON BELIEVING."

## SOUTHERN CALIFORNIA NOTES

Some time since we spent a Sabbath at Redlands with our pastor and his people, preaching twice and having communion.

Rev. Coons, the pastor, is an educated man, of deep piety. His people love him. The work continues to grow.

Easter Sunday we spent with Emmanuel church, Los Angeles; preached morning and evening. Sister Knott and her son, Proctor, are the pastors. There are 260 in the Sabbath school. This is possibly one of the most spiritual churches in the land. It is fully missionary, and beautiful unity prevails. On this day they brought a special offering to pay on their school lots. When all was in, there had been paid in cash and pledges more than \$1,000. As I look on, I say, "Behold how they love each other, and Behold how they put their money into the Lord's treasury."

Rev. F. S. Converse is now in charge at Venice. This church was left without a pastor when Brother George Franklin transferred to Berkeley. Brother Converse comes to us from the Holiness Church. He has been kindly received by the

Venice church, and pastor and people are full of expectancy for the work.

We were at an all-day meeting at Cucamonga lately, preaching once. Good meeting. Our esteemed brother, U. E. Ramsey, is the happy pastor.

We opened a four days' convention at Ontario with our pastor and people, on April 30th. God is surely in our midst, for which we praise Him.

W. C. WILSON, *Dist. Supt.*

#### ARKANSAS

God is blessing in a very great way. Since I last wrote I have visited a few of our pastors.

Rev. J. H. Houston, at Mena, Ark., God is surely blessing in his work. He has the hearts of the people. I pray that the Lord will help more of our pastors to reach out and get hold upon the outside; so many are satisfied with too little.

From Mena I went to Kings, where Brother Broomfield is pastor. The work is small there, but they have a nice new church, and it is paid for. From there I came to Dequeen, on Pastor Jobe's work. He is one of our coming young men. Brother Jobe is studying to be able to pass the examination the coming year, and is delighted with the course of study.

From there I was to go to Prescott to organize a new church, but on the account of a wreck I was delayed, missed my connection and was laid over in Texarkana. Brother Gibbons organized for me, with forty charter members. They now have a house under construction and the Nazarenes will be heard from there sure.

From Texarkana I went to Delight, to help Brother Gibbons in a few days' meeting. I have never worked for nor with a more consecrated pastor and people than Brother Gibbons and his flock. We had several to pray through in the old-time way; one was saved, one reclaimed, and seven or eight sanctified wholly.

I visited the little church at Weeks. They had been dropped from our minutes, but I found some good people there, who really knew God, and were determined to go through anyway, so I tried to give them a lift on the way. They have a nice young man for pastor. He seemed to know God, so I licensed him to preach.

B. H. HAYNIE.

### General Church News

#### NEW BEDFORD, MASS.

The Lord is visiting us in mercy. The tide is turning our way. One seeker Thursday night; another new case Sunday night, making six new cases the past two weeks in our regular meetings. Things are looking more favorable now than for years. New people are coming in; men at that. We are looking for greater things.—F. W. DOMINA.

#### FRESNO, CAL.

Rev. H. H. Miller, our district superintendent, will be with us during the convention, May 6th to 10th. Have the HERALD of HOLINESS family pray that God may give us great victory at this time. We have a few faithful souls here who are crying to God to display His mighty saving power.—G. W. GLOVER, *Pastor*.

#### CHARITON, IOWA

Brother Bud Robinson came to this place April 15th and remained over the 26th. There were three services each Sunday, two all-day meetings with three services, and two services a day all other days except Saturdays and Mondays. Brother Bud was at his best, and sustained an increasing interest throughout. The song services were in charge of song evangelist Mrs. Jennie Reeves Walker, and contributed greatly to the interest of the meetings. Miss Julia Hancock presided at the organ. There were about twenty-five seekers at the altar for reclamation, pardon, and purity. This meeting was largely attended by people from twenty towns within a radius of 100 miles, some coming from Missouri and Illinois. These went home with more grace, new fire, and fresh courage, determined to push the battle against sin and for holiness as never before.—E. J. FLEMING, *Pastor*.

#### SMALLWOOD, MICH.

The Spirit of the Lord is upon our people. They are in earnest and God is giving the increase. Mrs. Levely and myself held services at North Billings, Saturday evening. The little school house was full, and we are looking for a Pente-

## Have You Heard the News?

The Pentecostal Church of the Nazarene is buying a home for its benevolent societies. There is a plan for raising the balance of the purchase price this year. Some are already interested in it and have enlisted in the good work. What are you doing about it?

#### ENCOURAGING REPORTS

A number of schools have reported and have undertaken to raise a definite amount. We have just heard from a school of *only twenty members* which promises \$25.00.

If all our schools will do their best the work will be easy and we will all have occasion to rejoice over the blessed result. We are hearing from schools which are enrolling in the \$50 and \$100 classes, and others who say they will do the best they can.

#### MITE BOXES

A good many are sending for mite boxes and will be glad to send them to any Sunday school that will use them. Or if the school does not take the matter up we will send them to any Sunday school class or family who may want them. Now is the time for action. Interest your people in the matter and keep them stirred up until the victory is won.

If you meet any special difficulty, write us and see if we can help you.

If your school has taken action on the matter please report at once so as to get in the first published list.

#### BOARD OF PUBLICATION,

By C. J. KINNE.

cost there soon. This place has not had any services for nearly two years, but we expect to organize a Sunday school there in the near future. Sunday morning we drove to the Smallwood district, eight miles farther north, arriving in time for the Sunday school at 10:30 a. m. Services were held at 2:30 p. m., and the Lord blessed us. We had an old-fashioned revival service, and four precious souls found the pearl of great price. A father, mother and two dear young people all got victory. There seemed to be such conviction on the people we decided to stay for a Monday night service. The house was full. The fire fell. It was easy to preach. When the altar call was given five came, and such weeping, shouting and praising God! The dear Lord is blessing the work in this north country. I start services in a little log school house in a by-way settlement next Sunday, where they have no services. O may the good Lord send reapers into this north country. Souls are hungry for real salvation.—A. H. LEVELY.

#### MILTON, CAL.

The battle in this part of the country is still on, and by the grace of God we have no intention of letting the fire die out or the battle cease. The writer was called to the pastorate here about a year ago and found one of the truest, straightest, cleanest bands of folks he had ever worked with. With prejudice mounting mountain-high, opposition to real Bible holiness running strong, indifference and apathy regarding spiritual things seeming to paralyze every effort put forth, yet keeping the fire on their souls and plowing straight ahead. They certainly know how to stand by a pastor and back up his efforts. We recently had an all-day meeting that was a real blessing to our souls and the work here. A number of visiting preachers helped us much by their faith and messages. We have just closed an eleven-day meeting at Jenny Lind, six miles to the north. God gave us a great meeting. We have been called to the pastorate here for another year and our people are getting a gospel tent for us, and we expect to push out into a lot of new country lying around us, practically untouched by the

gospel, and by the grace of God blaze a trail for holiness that will let in some of God's sunlight on the darkness of sin's long night through this country.—M. R. DUTTON.

#### GARFIELD, WASH.

During the last fourteen days of the meetings in our church at Garfield, I was assisted by Dr. D. E. Standard, who was sanctified in our meetings at Burns, Ore. Dr. Standard and wife have had charge of the Burns Hospital. He has an A. M. degree, and both he and his wife are graduates in medicine and surgery. His wife also received the blessing in the Burns meeting. They feel their call to the foreign field and are ready to pack their hospital equipment and sail for India if the Lord opens the way financially. The doctor is ordained and has been a Methodist minister for fourteen years. They were expecting to go to China, as Methodist medical missionaries, a few years ago, but an accident and sickness prevented them. Surely it seems the Lord wanted them to first get the blessing of entire sanctification. As a preacher the doctor is not only intellectual, but also fire-baptized, convincing and powerful, and the Lord used him to be a great blessing at Garfield. The little band of faithful Nazarenes in our church at Garfield stood by us most loyally in the meetings. The presence and power of the Holy Ghost was manifested repeatedly in our midst as the meetings progressed, and a number of fine people were converted or sanctified, or both. In proportion to membership there is not a more spiritual church on the district. Brother C. U. Fowler is the pastor, filling in the vacancy till the end of the Assembly year. Both he and his faithful wife are sticks of dynamite and the devil will surely have his hands full at Garfield. Brother Matthews joined our forces during the last three days before we left, and is to continue the meetings there till the last of this week, when he will join me in our next engagement with our church at Walla Walla.—E. A. LEWIS, *Evangelist*.

#### MARION, OHIO

We have secured a beautiful plot of ground, splendidly located, for \$1,800, making a cash payment of \$500 to seal the contract. Though the second payment of \$650 is not due until next spring, we already have half that amount raised and believe we shall be able to meet it long before the specified time. Plans for our new church are under consideration, and its erection will be an event of the near future. Not only have we prospered financially, but accessions to the church are by no means rare. Sunday was a day of power and soul saving, four persons responding to the altar call. Our faithful pastor and wife, Rev. and Mrs. Dearn, are doing excellent work, and the hearts of the people warm to them readily. The visits of District Superintendent Herrell were a source of great encouragement. We are confidently expecting our organization to be further strengthened by the coming of the Roberts Trip, the first of June.—IVADELLE COYLE.

#### NEW PHILADELPHIA, OHIO

On April 24th about forty-five people went to the home of Rev. George Ward and wife with baskets loaded with edibles. The occasion of this gathering was the fact that Brother and Sister Ward were to leave in about two weeks for other fields of labor, and in the fall to enter Illinois Holiness University, at Olivet, Ill. This company of saved and most sanctified men and women represented in all six denominations. After supper, an offering was presented to the pastor. The evening closed with prayer and song. We will always thank God for the privilege of laboring with these dear ones. We will always remember the saints here as people who know how to prevail with God.—MARY F. WARD.

#### SOUTH PORTLAND, MAINE

Sunday, April 19th, was a good day; three souls bowed at the altar in the morning service. On Monday, "Patriot's Day," we held an all-day meeting, with Sister Josephine Burns, pastor of our church at Saco. In the morning the saints had a time of rejoicing, and Sister Burns preached in the afternoon and evening, and ten souls responded to the call and prayed through to victory. Some of them had never bowed at an altar before. Brother Frank Smith and M. T. Darling were made a blessing in song. It was a time of refreshing, with good congregations all day. At our Thursday evening meeting we had to have extra seats brought in, for our vestry was crowded. Our district superintendent, Brother N. H. Washburn, was with us recently and preached one of his old time second-blessing sermons.—HELEN M. BROWN.

**SPOKANE, WASH.**

The annual meeting of the First Church, at Spokane, Wash., was held on Wednesday evening, April 22d, with a large and enthusiastic attendance of the members and friends of the church. The report of the pastor shows an increase of fifty in church membership during the year, and all of them substantial members and many of them heads of families. This new life and blood will add materially to the vigor and activity of the church. The Sabbath school has an increase of fifty over the previous year, and the finances are in fine shape. Three trustees were re-elected for three years: S. W. True, Axel Olson and H. G. Wilson. A board of ten stewards were elected, consisting of H. W. Bliss, P. V. Bryant, R. A. Torney, F. H. Laughman, Charles Lowrey, Mrs. Izora B. Davis, Mrs. Anna E. Bryans, Mrs. S. H. Sperling, Mrs. H. I. Mincey and Mrs. Mattie Ross. B. W. Shaver, William S. Rice and Charles Victor Rice are the elders. Forest E. Walter and Samuel Mendel are the licensed preachers, and Mrs. May Phinn is the deaconess. S. W. True is Sabbath school superintendent. The board and officers for the next year are looking for a great advance along every line and many new people are expected to unite with this important church. Alternates for the Seattle Assembly are Benina Shaver, Rupert Sharp, Fred Ross and John D. Lee. The value of the church property has been increased at least \$2,000 by improvements during the year. The day school is having now an average attendance of forty scholars, and larger plans are being considered for next year. The church congregation is increasing, and splendid audiences hear the Word and enjoy the services. Brother H. D. Brown will be with us on May 17th and present the interest of the Publishing House. The Lord is giving us a continued stream of salvation. The recent Sabbath School and Missionary Convention was a great inspiration, and another one was requested within the next six months. The coming campmeeting, July 9th to 19th, is being arranged in a beautiful grove and we are expecting better and more largely attended services than last year. Rev. J. B. McBride will be our special evangelist. This church occupies a strategic place in this great Inland Empire and larger plans must be inaugurated to fulfill its present possibilities and future prospects.—CHARLES Y. LAFONTAINE.

**RICHMOND HILL, L. I., N. Y.**

**PENTECOSTAL MISSION**

A revival flame is burning here and sinners are getting saved, many Christians are receiving their Pentecost, and all the saints are shouting victory. Brother E. E. Angell, our evangelist, preached yesterday on Hell, and the writer, among others, was in great soul agony for the lost. Nine souls came forward and Jesus was there to receive them. We are having seekers almost every night.—H. A. OBERG.

**FROM EVANGELIST F. E. MILLER AND WIFE**

We just closed with a real sweep of victory at our New York District Assembly. There was a great advance from last year, and definite action taken to push salvation the coming year, and avail themselves and use gospel tents and workers of our denomination as far as practicable. Any church or mission, desiring to use my new gospel tent, seating capacity over 500, with us or other evangelists, can arrange with our new district superintendent, Rev. E. T. Marvin, of Spring Valley, N. Y. There are several new fields we hope to enter. Secure your dates quickly, as some are already taken. Pray God to double our number of churches and give us many souls the coming year. I intend to push subscriptions to the HERALD OF HOLINESS this year. We have a paper we are not ashamed of.

**SANTA ROSA, CAL.**

While this is rather a new field, and not yet very strong, we are growing. The Lord is giving us the victory. Rev. H. H. Miller, district superintendent, was with us during a two weeks' revival, and we had a gracious meeting. A few prayed through, two of whom were sanctified. Since taking charge of the work last June, twelve, including the pastor and his wife, have united with the church. Thank God, Santa Rosa is forging ahead. We are now worshipping in a hall, but we are praying and believing that we may have a lot and church, and we are working to that end. We have accepted the call to Santa Rosa for another year.—J. M. SPENCER, Pastor.

**PASADENA, CAL.**

Had a good day Sunday, May 3. Our Sunday school will take \$100 of the payment on Publishing House property. Please forward 200 mime boxes at once.—A. O. HENRICKS, Pastor.

**COMING!**

**“Caleb of the Hill Country”**

A new book by Brother C. A. McConnell. Every lover of holiness will be interested in this most interesting book, which is a true story of early experiences in the holiness movement in the south. The following commendation is a good description of the book. We expect to publish this book soon and have decided to give our readers an opportunity to help publish the book.

**COMMENDATION**

CALEB OF THE HILL COUNTRY is beautifully written. It deals with sin in desperate characters, attacks the whisky demon, and climaxes every incident with the influence and power of the gospel. The history clustering around the “print shop” is so vividly sketched that one almost hears the ink-roller run over the “forms.” Caleb Wainwright and his “man,” busy getting out the “Enterprise” on the old “Washington” press when pretty Nellie Dorman, “attired in fluffy white,” stands in the doorway with a pitcher of buttermilk and a dish of “Indian” peaches brought for the men’s refreshment on that hot August afternoon is wonderfully realistic.

Caleb throws his life against the saloon through the medium of the paper, and into the uplifting of his neighbors by introducing to the commercial world Nellie Dorman’s “Indian” pench. The fight waxed hot. George Farris, Caleb’s young friend, comes on the scene. School teacher and Christian, he helps in the fight for righteousness. He is later sanctified—an experience Caleb also longs to possess. The village churches are closed to the “Kentucky evangelist,” whereupon Caleb and George sent the old warehouse, and the real fight begins. “Uncle Zeke,” an old negro, plays his quaint part in the exciting and rapid shift of scene and incident. The “break” in the meeting comes, and the slain of the Lord are many. Nellie Dorman, now Mrs. Wainwright, leads “Old Man Mason,” once the terror of the town, but now meek as a lamb, forward to the mourner’s bench, which sets curiosity on tiptoe and tongues to wagging.

The strange collapse on the platform of a preacher wire-puller who seeks to edge himself into the situation in order to subsequently kill the work, with the would-be wise doctor announcing that the hypocrite is stricken with “Hypnotic Catalepsy,” shows the brazen work of Satan, but at the same time also the lightning stroke of divine wrath frustrating the evil design.

The scene of agony in the room where Caleb at last comes to his “Jordan” crossing is so well described that the heart-strings pulse and pull in sympathetic measure, and one is suddenly brought into the holy hush and presence of God. As all the earthly slips away, there in that hour of agony, audible praise leaps to the lips as the “fo’ sho” victory comes when Caleb is baptized with the Holy Ghost.

The scenes shift to a lovely sunset close when the toil and sacrifice of Caleb is tangibly rewarded in the deed found

beside Nellie’s plate, by which is restored to them, through the gratefulness of “Old Man Mason,” the dear old hill farm which the connivance and hate of Rube Dorman had sacrificed, and the Scripture is to them fulfilled: “I will restore to you the years that the locust hath eaten,” etc. With the smell of honeysuckle in Nellie’s hair pervading the room, and angels hovering near, one longs to have been present when soon after “Old Man Mason” left for Glory over the sunlit hills of the dear old southland. Scene follows scene, the shadows pass away, and as one travels through the last chapter a strange, sweet glory comes stealing into the heart under the marvelous pen picture of victory after battle, calm after storm, peace after pain. In closing the book one is loath to move lest the sacred influence of the narrative so sweetly told is lost. With his fertile, sanctified pen the writer has touched the secret springs of life and stirs resolve and action into a sterner, holier being.

F. M. LEHMAN.

It requires capital to publish new books; we have several fine books in hand which we will publish just as quickly as possible. This one is especially interesting and helpful, and we are desirous that it be quickly started on its mission. We are arranging to have special illustrations which will add to the interest in the book.

*How You May Help*

Of course you will want the book. It is Brother McConnell’s best production and well deserves wide circulation. We plan to make the first *one thousand books the author’s autograph edition*. Each copy of this one thousand books to contain a fine picture of the author, accompanied by his autograph.

The Autograph Edition is sold at the regular price for the book, which is **ONLY FIFTY CENTS**. The only requirement necessary to secure one of them is to send in your order accompanied by the cash during the month of May.

You send the money 30 days in advance of the time you may expect the book and in return for this favor you get a copy of the autograph edition with author’s picture and autograph at the same price as the regular edition.

Let us hear from one thousand persons within the next 30 days.

**Publishing House of the  
Pentecostal Church of the Nazarene  
Kansas City, Missouri  
2109 Troost Ave.**

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Be-

ing forced to work, and forced to do your best, will breed in you a hundred virtues which the idle never know.—CHARLES KINGSLEY.

## SHERMAN, TEXAS

Good meetings here; about thirty have prayed through to date. Brother H. R. Lee and wife and Brother Cleghorn are my co-laborers in this meeting. We will organize a good church here before we close. God is with us, and we are marching on in His strength.—B. F. FRITCHETT.

## HAMMOND, IND.

Since we last reported we have been privileged to enjoy the ministry of Brother R. E. Gilmore, who helped us much by the faithful preaching of the Word. Sinners were converted, believers sanctified wholly, and the saints encouraged. Some good people concluded to join this band of "Rough Riders" and united with the church. There is a steady increase in every way. The congregations are large. The attendance at Sunday school is very good. Prayer meetings are times of spiritual development. Although we have enlarged the building, it looks now as though it will soon be necessary to push out another side to accommodate those who are coming to hear the "old-fashioned" gospel. April 19th we were blessed by the presence of Brother and Sister Ellyson, from Illinois Holiness University. Brother Ellyson preached two very helpful and inspiring sermons, which greatly encouraged our hearts. The next treat in store for us is the coming of Rev. Will H. Huff. Before this goes to press he will be here in the battle for God and souls. The date is May 1st to 10th. This little church, situated as it is in the Calumet region, including several cities, and perhaps 100,000 population, is the only place where straight holiness preaching is heard. Truly we need laborers in this neglected field.—CARRIE L. FELMLEE, Pastor.

## SALLISAW, OKLA.

Sunday, the 26th, the Lord gave great victory at my appointment. There were three saved and reclaimed, and others under conviction. We are expecting revivals at all our regular services. We begin a special revival at Price's chapel, May 8th, Rev. L. H. Ritter assisting.—F. C. SAVAGE, Pastor.

## TRASKWOOD, ARK.

The battle began at this place the 15th of April. The opposition from preachers was great, but God gave us six souls who really prayed through. The last Sunday night the writer lectured on the evils of Catholicism, upholding the Bible. Anyone wishing our services anywhere in the state, write us at Prescott, Ark.—E. F. BENNETT AND WIFE.

## WANN, OKLA.

The revival held by Revs. D. H. Humphreys and R. E. McCain was good. The Lord gave us some souls, for which we are grateful. Both of these brethren made many friends, and did good work for the upbuilding of the church and the cause of holiness. Sister McCain was with us a part of the time and helped much in singing, shouting and praying. The revival continues, conducted by the Misses Dilbeck, Osborne and Sallee. There is deep conviction, the town is stirred, and we are expecting a break before the close.—GEORGIA WOMACK, Pastor.

## KNOWLES, OKLA.

I came to this place last week with Rev. J. H. Gray, to hold a meeting for a hungry lot of holiness people. The Lord is giving good liberty in preach-

## Letter from Mrs. L. H. Humphrey



IT all seems so strange for me to be in Japan. But, bless the Lord, we are not alone. Never in my life have I felt the Lord so preciously near to me as I have since coming to this land. You who have not been on a foreign shore, cannot realize what it means to be a missionary, especially when one cannot speak the language. I find that the Lord has grace for all times of need.

We often think of the dear ones who pray for us. He will answer your prayers. You have a part in this work as well as we. The devil does not like holiness in Japan any better than he does in America. It is the same old fight, and takes much prayer, but you know we have a God who answers prayer. We don't have to ring bells and sound gongs as the heathen around us do, to wake Him up. All we have to do is to see to it that our wireless is in good order, and then send in the petition. I have been wondering if a parent would not love a child better if the child in its need came and made the request, and then went on believing that the parent would answer. Or must he whine around and ask over and over again? I am believing, and God is answering prayer.

I told one of the girls in our company on the steamer as we came across the ocean, that I believed there never was a vessel crossed the Pacific which had so many holy people praying for its safety as the one we were on. Is it any wonder that we sailed in between the storms? There was safety and success all along the way. Just so with our work here in Japan, if you keep on praying and believing.

Sister Pool, husband and I have moved to Kyoto to commence some new work in this city. We left Sister Williams, Brother and Sister Nagamatsu, and the other native workers at Fukuchiyama to carry on the work at that place. After much prayer and considerable hunting for a building suited to mission work, we found a good building, rented it and put it in order as best we could. It was late Saturday night when we had finished, and we had no time to advertise the Sunday school which we wished to hold next day, but concluded to go on anyway, and do the best we could. So we put up a big poster on the front of the building announcing the Sunday school. Next day when we got there we found a lot of children waiting for admittance. We advertised to begin at 3 o'clock, but found plenty of children there at 2:30, so went at it. They kept coming in till there were about eighty in all. We thanked God and took courage. Expect to see a hundred on the first floor, and as many more on the second. I am praying that God will overflow the building with children, and send us the workers which we need to help in the work. We need good, Holy Ghost native workers so badly. I believe God has them somewhere. No doubt we must train some for our work. I wonder if there are not some in the home land whom God has laid the call upon, who are waiting for more polish before they come to the field? Well, possibly I am mistaken, but I think if you will go in His name He will polish you, and give you souls as the same time. Come, we need you. Get into the harness. Jesus is coming soon. You should have some trophies to lay at His feet. Do not delay longer with your prayers, offerings, and your service.

Your sister in Christ,

MRS. L. H. HUMPHREY.

the meeting Sunday night, but one man was sanctified the next morning before breakfast, and another while out herding. Although we were due at Knowles, phones got busy and we were recalled to Harmon, and that night will never be forgotten by some. Several were sanctified and others seeking earnestly. In our meeting at Fairbanks there were several saved and some sanctified, others helped. We were at Olive Hill three days, and twenty-five were converted or sanctified. The class at Pleasant View has a large

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ing, and the people are receiving the truth in a way that promises a good harvest of souls. Rev. H. Calhoun, the former pastor of the M. E. Church, who recently united with the Pentecostal Church of the Nazarene, is with us and is full of faith and good works. Rev. VanMeter and his assistants, of the Holiness Christian Church, and Brother Gray's daughter Frances have charge of the music. On the previous Sabbath we were at Harmon, on Brother Gray's work in an all-day holiness rally, which was a blessed time of refreshing. There were several seekers, who were finders. We closed

**The Golden Industrial Institute**

I AM glad to say that plans for the work of the Golden Industrial Institute next year are progressing with much encouragement.

We are located in one of the most isolated, shut-in, rural sections in the United States, and few of the outside world have the faintest conception of the condition, needs and possibilities of the Southern Appalachian Mountains, containing some four million of white people who are considered to be of the purest Anglo Saxon blood on the continent.

When we consider that there are 101,880 square miles in this Southern Appalachian region, and only one academy, high school, or college, to every 3,000 square miles, and only one such privilege to every 40,000 people, we see the responsibility that lies at our door.

The facts are that tens of thousands of grown people cannot read or write, and 50,000 children who have little, if any, help in their school life. They will grow up and ever remain illiterate unless they have a chance during the proper school age, before they cross the line when they are too old, as many are doing daily.

The great work that has been done is bearing rich fruitage, but it is only a drop in the vast ocean of necessity. These mountain people have had but little chance. What is needed is to give them an opportunity to make strong men and women for the nation.

A. T. Rierson says, "Facts are the fuel, which kindle the flame of foreign missions," and, in our experience, home missions, too.

For true it is that as the basis of all interest in the work of spreading the gospel, there must be an intelligent understanding of the needs and condition of the various fields of labor. To this end, and to aid us to increase our facilities of keeping many whom we are compelled to turn away for lack of shelter, we are issuing a little book, "Diamonds in the Rough," giving a general survey, in picture and prose, of the Southern Appalachian Mountains.

No commercial house back of its publication, and no individual profits from its sale; but sold wholly to aid this live mountain school. This mountain work will yield the richest returns for the small amount invested in it of any missionary section of our union. In this connection it may be well to say that we are looking for a consecrated man who is equipped to take charge as Principal of our Institution.

If any of the readers of THE HERALD OF HOLINESS know of such a person, who would wish to work for the Lord in connection with this Institution, we shall be glad to hear as soon as possible.

Perhaps no greater opportunity to build up a holiness school, where hundreds can be educated and sent out as leaders in the various avenues of human life, than right here at Golden, N. C.

We sincerely ask all who read these lines to definitely and earnestly, pray God to send us the right man as Principal of our Institute. They can address all communications to Golden, N. C.

L. U. SNEED.

new schoolhouse to worship in. This circuit has taken in 133 members.—E. V. POTTER, *Atca, Okla.*

**FROM EVANGELIST FRED ST. CLAIR**

I preached twice for George Franklin, in Berkeley. Saw nearly a score of souls seeking God. The work on this District is coming up fast. Brother Miller is a splendid district superintendent. They are calling earnestly for meetings at Tulare, Hanford, Fresno and Visalia. I have enough to keep me busy for the rest of the year.

**COLUMBUS, OHIO**

We are endeavoring to build a Nazarene church in our state capital, upon a foundation solid enough to withstand the floods of heresies and worldliness that are setting many homes and hearts adrift throughout the land. Rev. Steubin Cox, pastor of a Friend's church, near Norwalk, Ohio, was with us one week, and conducted a series of meetings that was uplifting and edifying to our little flock. Our most valuable accessions

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*Jehoiakim's evil reign.*

**II. KINGS, 24.**

*Jehoiachin succeedeth him.*

33 And Jé-hóí'-á-kím gave the silver and the gold to Phár'-sôh; but he taxed the land to give the money according to the commandment of Phár'-sôh: he exacted the silver and the gold of the people of

R.C. 610.  
ver. 33  
called  
J. 20:14  
1 Chr. 3: 16  
Jer. 24: 1  
and  
Conc'd  
Jer. 22: 24.

8 ¶ Jé-hóí'-á-chín was eighteen years old when he began to reign, and he reigned in Jé-rú'-sá-lém three months. And his mother's name was Né-húsh'-tá, the daughter of ÉL-ná'-thán of Jé-rú'-sá-lém.

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generations; they call their lands after their own names.  
12 Nevertheless man being in honour abideth not: he is like the

Gen. 4: 27.  
ver. 20.  
Eccl. 1: 2-9  
Ps. 90: 2-7  
Heb.

20 For every beast of the forest is mine, and the cattle upon a thousand hills.  
11 I know all the fowls of the

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from the start have been hand-picked, of which class we have received several. We have several problems to solve in the establishment of this society, not the least of which is that of the location. The rented church we occupy is in a Jewish quarter and near a blind asylum, making it difficult to secure attendance on our Sabbath school and church from the immediate neighborhood. The saints are making this a subject of special prayer. We observed a day of fasting and prayer, at which time the burden of prayer was for Pentecostal power, which fell upon us at the afternoon praise service, the Sabbath following. Such rejoicing and holy hilarity we have not experienced for a long time.—WILL O. SCOTT, *Pastor.*

**MARSHALLTOWN, IOWA**

Rev. L. Milton Williams dropped in on us a few prayermeeting nights ago and preached a good sermon. We all enjoyed his visit. Our district superintendent, Rev. E. A. Clark, gave us a good sermon last Wednesday night. Our Tuesday holiness meetings are gaining in attendance and interest. As the days go by we are slowly gaining ground.—J. M. WINES, *Pastor.*

**GREAT BEND, KAN.**

The Lord is blessing us here; had a seeker at last service. We are going to begin our spring meetings the 10th of May. Brother J. H. Gray, of Gage, Okla., will be our evangelist. I have resigned the pastorate here. The Lord has blessed us in our labors. We organized the first of the year with five members; our membership is twelve now. Brother C. F. Price will probably take up the work until September, as I feel the call to the west.—LEE EVERHART, *Pastor.*

**SIOUX CITY, IOWA**

The Nazarenes here are on the onward march. We have the "mercy drops falling," but for the the showers we plead." One young man was restored in a prayer meeting and sanctified in a Sunday night service following. We believe God

has His hand on him for the ministry. Another man who had been seeking sanctification for a long time received the blessing in a prayer meeting in his own home. Another lady, who formerly had been used of God, had the joy restored to her in a Sunday afternoon prayer meeting. So the work moves on. Dr. Godbey was with us two weeks ago and greatly edified and encouraged the saints. By God's assisting grace we expect to hold the fort until Jesus comes.—S. M. DOEBLER, *Church Secretary.*

**RESOLUTIONS**

We, your committee, adopt the following resolutions: "Our church in Beverly, Mass., under the faithful ministry of our pastor, Rev. Jonas Suleston, has been blessed. There have been some clear cases of salvation; the membership has increased; progress has been made in the Sunday school, and all branches of the work. Our services have been seasons of refreshing. God has been in our midst. Many have been reached, and homes and hearts made glad through his faithful house-to-house visitation. Resolved, that we express our love and esteem for his faithful services and bespeak larger things in his future field of labor; also that we place these resolutions on our church records, and a copy be sent to the HERALD OF HOLINESS."—FRANK HOAK, PAUL ANDERSON AND MRS. M. WALDIE.

**RANDOLPH, MISS.**

Sunday at Buckham was a good day with us. Brother George Young sang for us. Mr. Young professed last summer and joined the Missionary Baptist church. He is now going to sing and play for Brother Jay and wife in a few meetings. We praise God for leading this young man out that way. We had Brother Washington with us. After preaching he gave a fine testimony to holiness. Last summer he was a Universalist preacher, but after going through a meeting with Brother Farmer, he came under conviction, was saved and then sanctified. We are in a needy field and delighted with our job. We get more calls than we

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**ILLINOIS HOLINESS UNIVERSITY**

At a recent meeting of the Board of Trustees of Illinois Holiness University an especially strong faculty was secured for the coming year. As president of the university, Rev. J. H. Norris, D. D., of Pittsburg, Pa., was secured. Rev. E. P. Elyson, D. D., who has served the school so acceptably the past year as vice-president, was re-elected to that position. The outlook for the coming year is most promising, and the indications are that there will be a large increase of students.

J. F. HARVEY, Secretary.

can fill. Come over and help us; we need you, as the laborers are so few.—HUBBARD AND WILLIE MCGONAGILL.

**LOS ANGELES, CAL.**

Last July the Lord sent August N. Wilson, an evangelist from Portland, Ore., to commence services in Eagle Rock Valley. A large tent was secured and for three months Brother Wilson preached with the unction of the Holy Spirit. Near the close victory came. In his work with penitents, Brother Wilson was direct, personal and thorough. All got down on their knees and prayed through to victory. Men and women of every rank and station in life came forward and confessed their sins. Thirty-four united and formed the Eagle Rock Avenue Pentecostal Church of the Nazarene. This was the success for which a few had prayed and planned for eighteen months. For awhile we changed homes and location, once in a tent, again in a house with tin sides, then in a tent again, then in a hall, and finally it became necessary to erect a church edifice. Sister Barthman gave a large lot free of debt. The location was ideal, on a hill, at the head of two prosperous valleys. A beautiful and modern structure, with cement foundation, basement, rustic sides, plastered, and containing electric lights, was erected on the rear of the lot to be used later as a parsonage. Dedication day, March 29th, was thoroughly advertised by pastor and people. A fine day was to be expected, but God ruled otherwise. Sunday morning was clouded and few people were out. Although attendance was small, glory was there. After an inspiring sermon preached from Ephesians 5: 25-26, by Dr. Bresee, he proceeded to dedicate the building to God and His worship. It was a time of refreshing from the Lord. The people rejoiced over the victory. Pledges were secured and with money already on hand, the debt on the building was nearly lifted—only \$150 yet unpaid, with \$50 of that amount pledged to be paid later in the year. In the evening Rev. W. C. Wilson, district superintendent, preached, thus closing a great day in the history of the "little church on the hill." The pastor, Rev. Fred A. Smith, recently from the Methodist Episcopal Church, is held in high esteem in and out of the church. His little band of faithful workers are justly proud of their new home. This is a place of great need and great opportunity.—J. W. MARRUT, Superintendent Sunday School, Eagle Rock Avenue Nazarene Church.

**SAN FRANCISCO, CAL.**

At the recent annual meeting of the San Francisco Pentecostal Church of the Nazarene, the pastor, Rev. Thomas Murrish, was unanimously called for the fifth year. The spirit of harmony and brotherly love that prevailed at the meeting was noteworthy, and indicative of the real spiritual

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Idaho District Assembly, Troy, Idaho. May 21-24  
Northwest District Assembly, Seattle, Wash. May 27-31
- H. F. REYNOLDS.....Kansas City, Mo.  
Residence, 3519 Paseo; Office, 2109 Troost Ave.
- E. F. WALKER.....Glendora, Cal.  
Colorado District Assembly, Colorado Springs, Colo. May 13-17  
San Francisco District Assembly, Oakland, Cal. May 20-24  
British Columbia District Assembly, Victoria, B. C. June 25-28  
Alberta District Assembly, Red Deer, Alta., Can. July 1-5  
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Oconto, Wis. May 12  
Peshtigo, Wis. May 13  
Green Bay, Wis. May 14-17  
Menominee, Wis., care Jean Cummings, R. F. D. May 19-21  
Madison, Wis. May 22  
Evansville, Wis. May 23-24  
Janesville, Wis. May 25  
Chicago, Ill., 7035 Prairie Ave. May 26-31

condition of the church. Under Brother Murrish's pastorate, the church has increased greatly in spiritual power, although the numerical gain has been slight. However, taking into consideration the fact that in San Francisco the Protestant churches are steadily losing ground before Catholicism, the Jews, and infidelity, we thank God and take courage that our little church is growing. Brother Murrish is a devoted pastor, an able preacher, clear, deep and fearless in his exposition of the Word, and a mighty man of prayer. Brethren, take time to pray for our work in San Francisco, where the Protestant churches only compose 4 per cent of the population, where the tides of worldliness, sin, drunkenness, false religions and infidelity are bending back the organized church, and where there are only a handful, even among the Protestants, who know God's power to save and keep. In the past year we have seen many kneel at our altar for salvation and sanctification, and God has given us large and attentive audiences in our Sunday night street services.—P. W. GIBVIN, Secretary.

To forget self; to be careless whether one is happy or unhappy; to think only of service, of duty, of love; to give one's whole thought, to devote one's whole life to ministering to others, not considering whether we shall be ministered to, ourselves—this is the best way out of the experience of exile into the experience of renewed companionship.—LYMAN ABBOTT.

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